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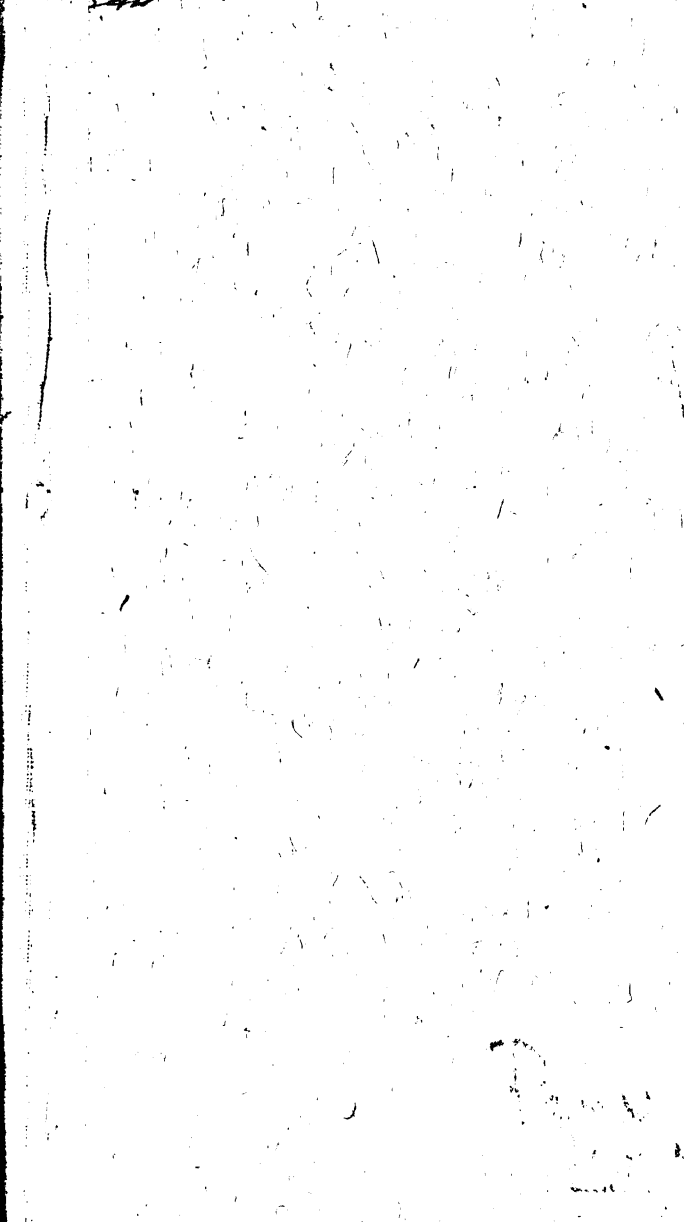
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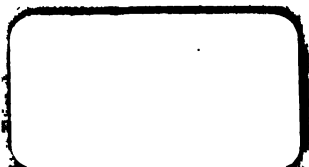
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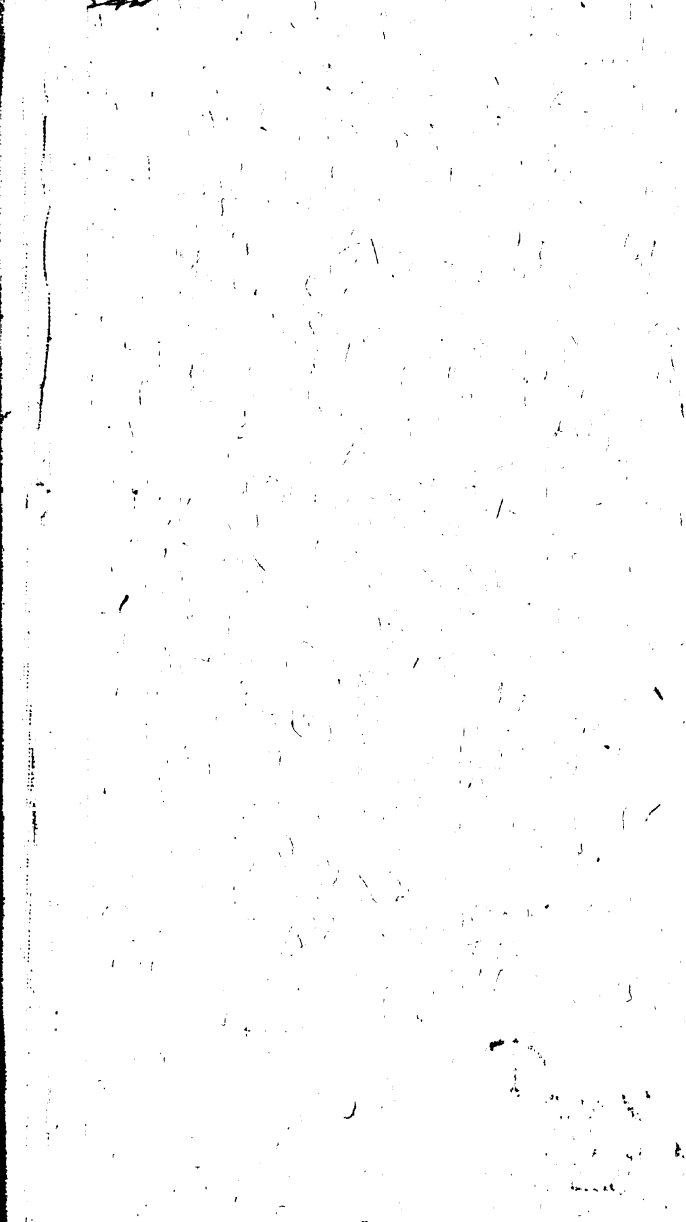
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Ireland - Deser. and trav.
to 1800.

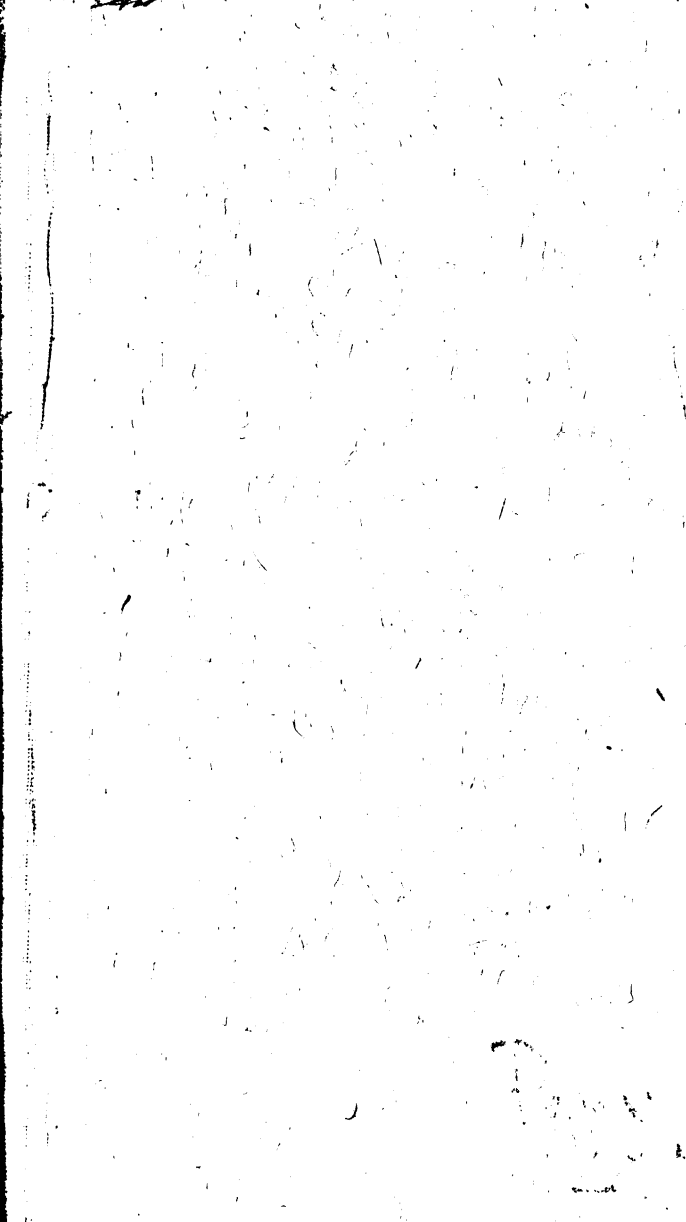


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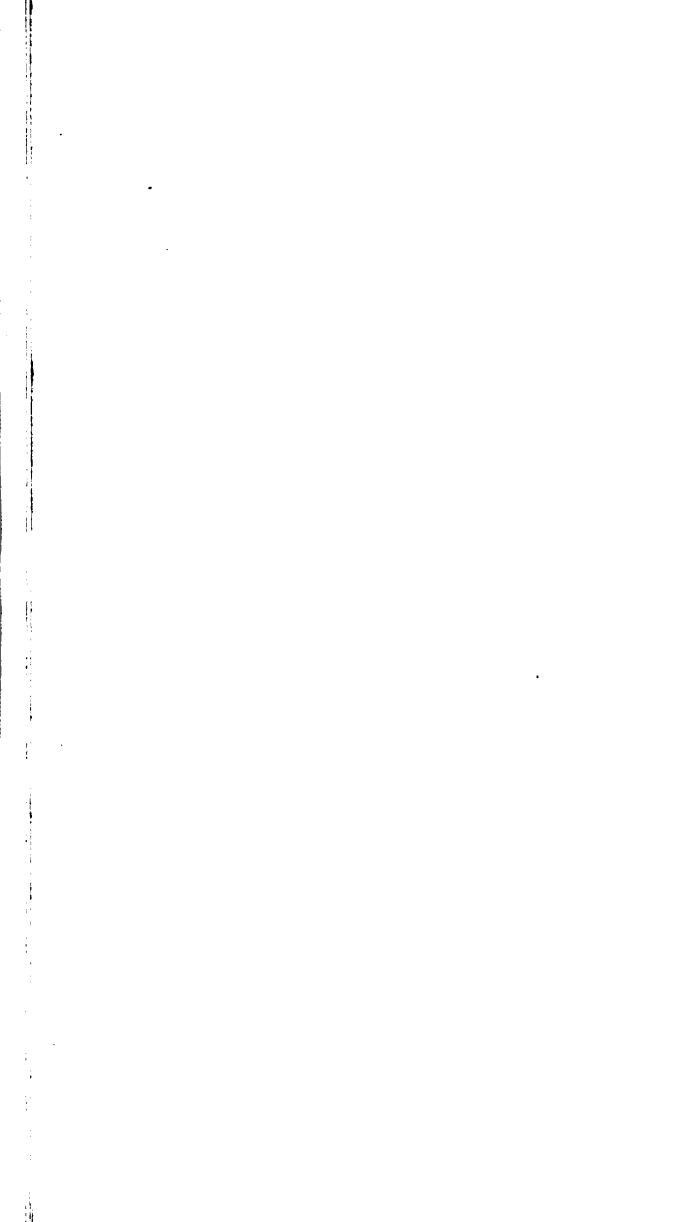


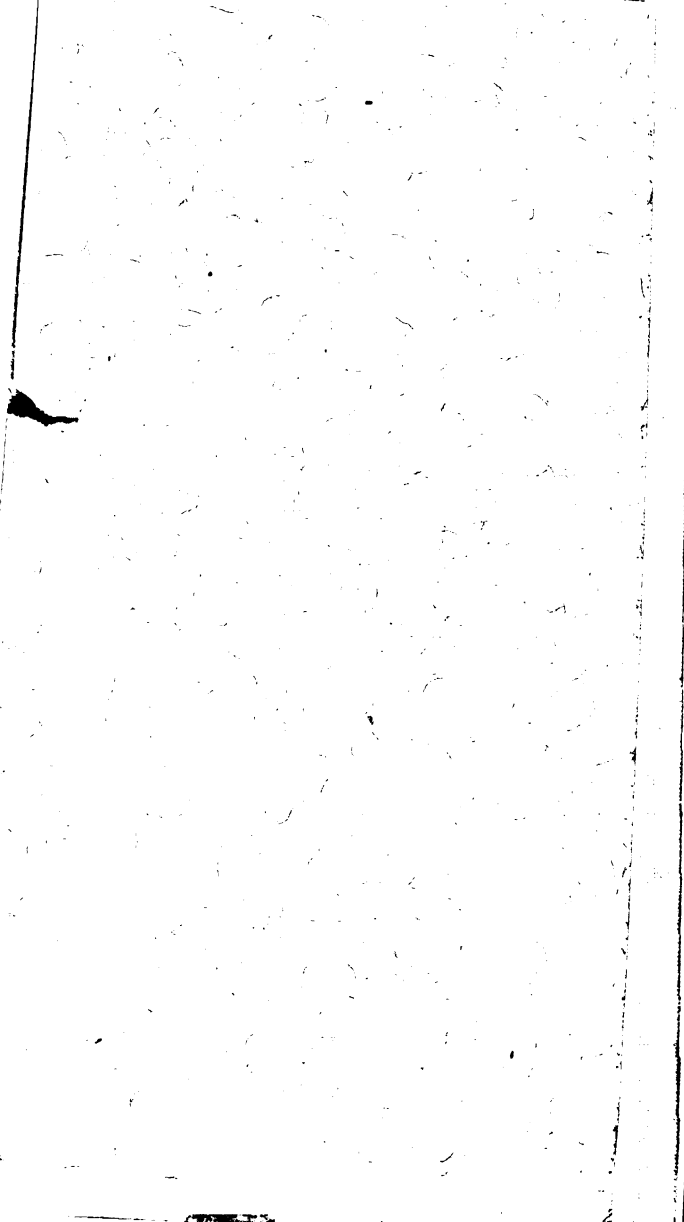


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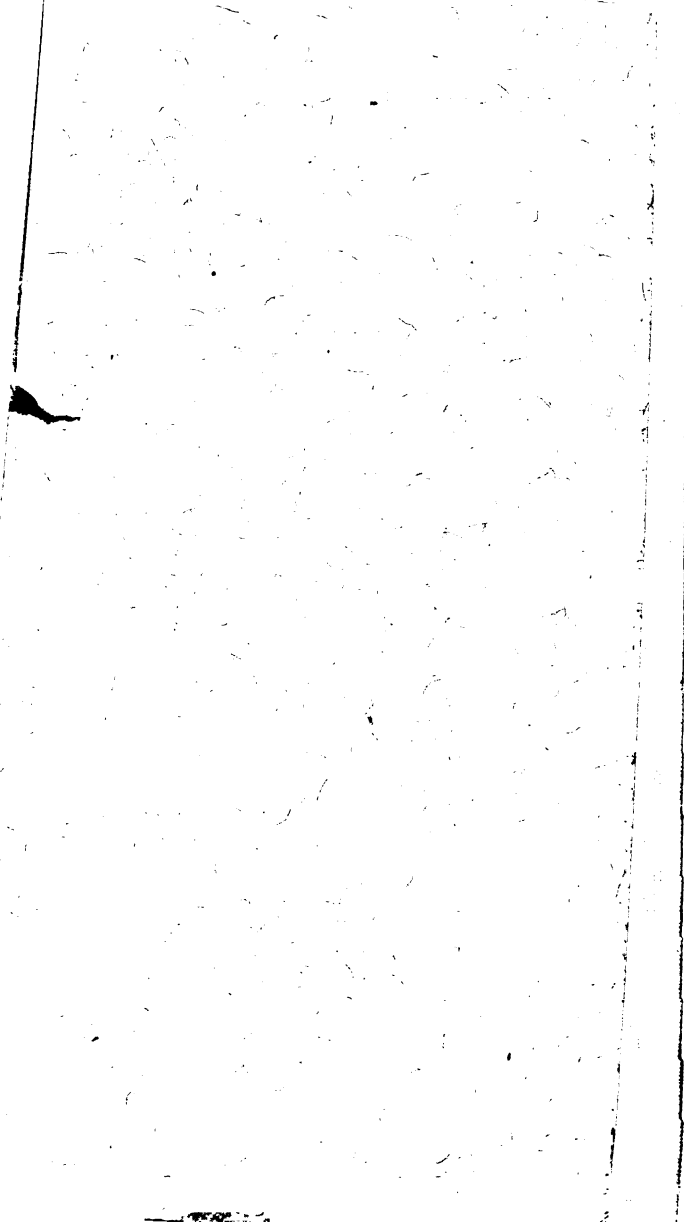




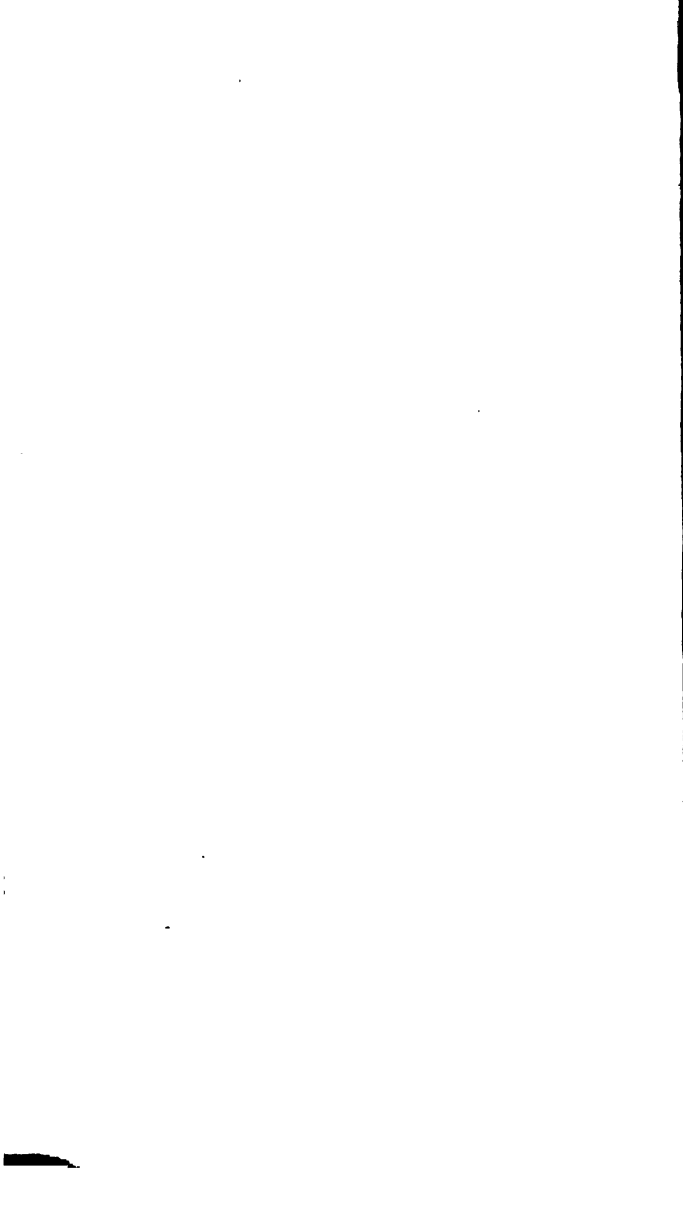












LETTERS

FROM AN

ARMENIAN

IN

IRELAND,

To his Friends at *Trebisond, &c.*

Translated in the Year 1756.

by
Colonel Sexton Perry



LONDON:

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To the PUBLIC.

THE following Letters were written by an *Armenian*, who resided very lately in the House of an eminent Commoner of *Ireland*. When he quitted the Kingdom, he left a Copy of these Letters in the *Armenian* Language, which were translated by a Gentleman whose literary Collections in the *East*, leave no Doubt of his Knowledge of the *Eastern* Languages. It would be Injustice to that Gentleman to omit, that his Translation was solely made

to gratify the Curiosity of him to whose Hands the Letters were committed, and with no Design that it should appear in Public; therefore the *Eastern* Cast of Expression was not always attended to. Some Gentlemen, who have seen the Translation, agree in Opinion, that the Picture of *Ireland*, here drawn by a *Foreigner*, will not be disagreeable to the Generality of the *Natives*. The Editor therefore hopes he will be excused for publishing it without Leave of the *Writer* or of the *Translator*.



A Z A

T O

A B D A L L A H.

[From DUBLIN.]

Learned ABDALLAH,



THOU hast seen in the Letters of *Selim* to *Mirza*, a just Representation of the People of *England*, their Genius, their Manners, the Frame of their Government, and the Dangers

to which it is subject. I cannot tell thee more than that the *British* Constitution seems now hastening to some new Revolution, by the very Means which *Selim*, whom our holy Prophet inspired, foretold thee ; by Corruption : But thou art not to imagine that this Change must be a Destruction of the Government : There is a Strength, as well as a Variableness, in the Nature of these Islanders, which is able to shake off very great Disorders : There is the same in the Constitution of that Kingdom, whose political Powers are always running either towards the King or the People, but much oftener towards the former ; and they generally run very far before the whole Kingdom is satisfied, that they have run at all that Way ; yet they have been often drawn back, and seldom without Advantage to those whom they had deserted.

But

But I will not engage thy Minutes by Remarks upon that Island ; I will endeavour to give thee some Account of a People a little more remote, but subject to the same King, among whom I have lived since my Departure from *London*. As many of these People are descended from the *English*, their Language and their Manners are not very different ; but Human, as well as other Animals, may suffer more important Change than that of Place, by being transplanted : Thou couldst not see here the same Industry, as there is not the same Encouragement for Trade, therefore there is less Activity and Spirit than in *England* : However, among People depressed, never was more Hospitality than is in this Island. When I came first among them, I visited one of their Merchants for the Payment of a Bill, two Days before

the Money was due ; I urged the Greatness of the Favour, if it was paid immediately, as I was a Stranger, and knew not where to borrow. The good Man not only gave me the Money, but solicited me to dine at his House, where he had many of his Friends who invited me Day after Day, and to whom I have ever since been a welcome Guest : As these People have not the same Industry and Spirit, they are more easily governed, and would make better Subjects to our holy Emperor than the People of *England*. Their Women are handsome, but generally not so tall nor so neat as the *English*, though more vain of Birth, even from an indifferent Family, than the *English* are of Alliance to their Dukes and Earls : This is of no Use to the Kingdom, for this Vanity leads them into Idleness and Excess, two such Enemies to Oeconomy,

as

as the young and vigilant Tradesmen are afraid to admit to their Houses : But this Vanity of Birth, which prevails too much in both Sexes, is not universal ; the Wise are superior to it, and labour much to cure it in the Weak. These People are fond of News, and not so thoughtful nor plodding as the *English* ; for *England* takes Care that they shall not have so much to think of, by prohibiting that extensive Trade for which God seems to have designed them by their Situation. Those among whom I have lived are sincere, though with more Compliment than the *English* use, which gives a Stranger the Trouble of deducting some useless Words from their Conversation : They are a People with whom thou mightest live happily, and they themselves would be happier, if they followed the Command of our holy prophet, and *abstained from Wine.*

LETTER II.

AZA *to* ABDALLAH.

[FROM DUBLIN.]

IN my last Letter I gave thee a general Character of the People in this Island; from this Time I shall dwell more on Particulars, from which thou wilt better judge of the Condition of the Island. This is a Kingdom as well as *Great-Britain*, and subject to the same King, but so unhappy as never to see him. From the neighbouring Parts of *England* it is not a Voyage of more than eight Hours to this Place, and yet I cannot find that the Kings of this Island ever had Curiosity to see their Kingdom, though the Capital thereof is
little

little less than the great City of *Constantinople*, and the Palace grander than that of *St. James's* in *London*. This is not occasioned by any Law restraining the Prince, for he often goes with Pomp to a more distant and less fertile Place in *Germany*, attended by a Retinue of rich Nobles, whose Expences are a Gain to the poor Natives : However, in this Island the King is always represented, and by a Subject of *England*, called his Lord-Lieutenant, who generally resides here a few Months in every twenty-four, summons their Parliaments, sends over their Bills, that is such of them as he approveth, and when the King hath assented to them in private, answereth for him in public : For this Trouble he hath an yearly Revenue of * twenty-six thousand six hundred and sixty-six Sultanins, and ninety-six Aspers.

* Twelve Thousand Pounds.

pers, and lives with the State and Magnificence of our *Eastern* Governors ; indeed with more than the King himself, perhaps in order to give a greater Impression of his Master's Power, and of his own Importance : When he goes to the House of Parliament, the Streets are enclosed and filled with armed Troops, a Sight seldom or ever seen in *England* ; if he goes to dine abroad, his Coach is surrounded by Guards, and the Harness hung with Lackeys ; Parties of Horse are frequently parading in the Areas of his Palace, and thou wouldst imagine the Government was as military as it is in our holy Empire.

IT is not always provided that the Deputy should represent the Justice of his Master, but always that he should support his Power ; and from this Neglect it may often happen that the
Power

Power will be supported by unjust Means. If the People begin to murmur against the Governor, he needs only to be first with a Complaint to the King, and accuse them of a restless and seditious Spirit. It is seldom known that a new Governor is not acceptable, and often made so by the Conduct of his Predecessor; while he is new and unknown, he wins the People to place their Confidence in him, and to trust him with as much of their Money as he chuses to call for, which is generally as much as they have. I was not here long before the Governor and his Friends raised a Question, Whether the Commons ought to advise the King concerning the Disposal of their own Money before he had given them Leave to dispose of it? Thou wouldst wonder, learned *Abdallah*, at the Subtilty with which this Question was argued, and
the

the Repentment of the Governor against the principal Men who maintained, that, concerning the Application of what was their own, they had a Right to advise the King, without waiting for his Consent beforehand, to this or that Application ; he took from them their Employments, he incensed the Generality of the Kingdom ; and yet a new Governor was hardly seen by them, when they gave him Credit for all they had : But I must inform thee, that he bought this Credit from them with their own Money ; he gave great Sums to those who had opposed his Predecessor, and, in Return, they consented that he should be entrusted with all.

WHEN the Governor has got the Money necessary for his Master, and a Power to himself to make a Disposition of the Remainder, his great Business

finess of the Winter is over, and he is impatient to leave the Island, usually fixing Day after Day for his Departure, in order to hasten the Parliament in their remaining Business, which is therefore often done so indeliberately, that another Winter is employed in attending it. The chief Governor brings over with him a Secretary, whose Business is to manage his Affairs in the Parliament, and to make Promises for him; if this Man be liberal of what is not his own, he is caressed no less than his Master: The Governor brings also a Number of Priests and other Dependents, whom he promotes to some of the Bishopricks, and Civil Employments, which become vacant in his Time; for to give many profitable Appointments to the Natives, who might study to promote both the Good of this Island, and that of *Great-Britain*,
is

is deemed bad Policy; as if it was better that the King should have but one instead of two flourishing Kingdoms.

I CANNOT here avoid condemning one Part of the Behaviour of these People; they are too fond of their Governors before Trial, and too often have Cause to be dissatisfied with them after: This carries an Appearance of Lightness and Inconstancy, which is not the Character of the People, for they seem very mindful of those who have governed them wisely and generously, and there is one *Chesterfield* whom they sometimes remember with Pleasure at their Feasts.



L E T T E R III.

A Z A *to* ABDALLAH.

[From DUBLIN.]

Good ABDALLAH,

NEXT to the King, as one Branch of the Legislature, is the House or Estate of *Lords*, which is composed of Laymen and the Chiefs of the Clergy ; the former have an hereditary Nobility, the latter a successive ; and as the Successors are always created by the King, they are fit for the Purposes of the Crown. This House of Nobles originally exercised, and still hath a Right to, all the Power which the Estate of Lords exerciseth in *England* ; for its Power hath not been abridged by any Law : It is a
Part

Part of the legislative Body, and was the last Court of Justice, from which no Appeal was given: But a litigious Man, who thought Injustice was done to him here, carried his Cause over to the Lords of *England*, who undertook to hear it, and, afterwards, to give it as their Opinion, that the Lords of *Ireland* were not Judges, nor capable of deciding Causes: These Lords complained of this Proceeding, but receiving no Satisfaction, they have since submitted, and the Decrees of the *English* Lords are executed, as if made in this Kingdom: This has not only lessened the Power of this Estate, but has carried many Suitors and much Money to *England*, which otherwise would have remained here. The Lords have still a Share in making the Laws of the Kingdom, and in granting Supplies for the Support of Government, but as they are checked by
other

other Powers in the former Case, and in the latter have only a Negative, a meer Liberty of assenting or dissenting from the Commons, and none of altering the Supplies, they are far from being considerable as an House or Estate, and their greatest Consequence ariseth from the Power given by their Fortunes of having small Parties in the House of Commons, which they are able, when it suits their Interest, to throw into the Scale of the Court. Thou wilt easily see, most sage *Abdallah*, what an unballanced Constitution this must be, and how hard it is for the People to defend themselves against the Attacks of *the Crown*; but thou wilt see it much plainer hereafter. In the *English Aristocracy* the Lay-Lords are the Men of most liberal Education, of the greatest Affiduity, and of most Authority in Debate; therefore both the legislative and judicial

cial Power of that House is naturally engrossed by them : But in this Kingdom it is otherwise ; the Diminution of the Power of the Nobility has made the Lay-Lords here careless of Improvement, and of preparing themselves to support with Dignity that which remains to them ; and therefore the Business of this House devolves to the Bishops, most of whom, as I told thee, are Men brought over here at different Times by the different Governors ; they are Men of some Reading, and a Knowledge acquired more from Books than from Mankind : Besides, their Reading being confined, as it ought to be, to Points of Divinity, they are prone to blend these with Matters of Policy, and thereby create confused unintelligible Doctrines, which to separate and expose, requires more Pain, and Attention, than other Lords will take :
Add,

Add, that they are made by the Court, and consequently will be too apt to preach such Doctrines as are most likely to favour the Schemes of the Court: The subordinate Clergy, who are generally appointed by them, naturally follow their Steps; and, incited by the temporal legislative Power of their Masters, often undertake to extend the Laws, instead of inculcating legal Submission to them, and are too fond of deriving them from other Sources than common Consent, which the People hold to be their only true Original.

LET,

LETTER IV.

AZA to ABDALLAH.

[FROM DUBLIN.]

THE House of *Commons* is the third, and, by Constitution, a very powerful Estate in this Kingdom : It should be composed of Men chosen impartially, to represent the collective *Majesty* of the People : The Number in this House is three hundred ; these have a Part in the framing or passing of all Laws, and being chosen by the People to carry their Sentiments to the Parliament, ought to know and to speak them fairly, and to propose Laws suitable to the Circumstances of the Times : Their great Power is that of raising Money for the Uses of Government,

ment, which they do by laying Taxes on various Commodities used or consumed by the People ; this Power, belonging properly to them, gives them an Importance above the Estate of Lords ; and it is therefore principally that the Governor chuses to have his Secretary in this House. This Estate, composed of honest incorruptible Men, is able at any Time to save the Constitution from Ruin ; for, the Support of the Government depending chiefly on the Bounty of the Commons, they may with Justice delay their Grants till their Grievances are first redressed ; and the Government will find it necessary to comply, as it cannot subsist without the People's Money.

IT was once the Custom to satisfy the People first, and then to ask Money from them ; but the Method now

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is

is first to get the Money, and then to prove that their Grievances are no Grievances. Thou wouldst ask me, good *Abdallah*, can the People be persuaded against their Senses? Nothing here is more easy: A few, called eloquent Men, will soon shew, that all which the People call suffering is for the public Good: But can it be for the public Good, that the Public should suffer? They would shew thee that too, and make it plain by a Vote of the House, that one Kingdom should suffer for the supposed Good of another; though their Design is merely to promote the Views of a few Individuals, with whom they are connected. But I am now digressing; I said it was in the Power of the Commons to save the Constitution from Ruin; and yet when I shall have told thee more, thou wilt doubt whether it will be in their Intention. Thou hast read,
that

that a Lord raises his Consequence at the Court, by cajoling the People to appoint his Favourites to be Commoners; such as the Lord is, such then will his Commoners be: But the Nobility has always the greatest Power, where there is no Democracy or Estate of the People; therefore it is the apparent Interest of the Nobles to join the Court in suppressing the Commons; and if the Commons are generally servile Dependents on the Lords, it may be done without much Opposition: It is an usual Thing to hear a Lord reckon how many Commoners he can bring into the Field, that is, how many Men will say and do as he desires they should.

THE virtuous Intention of this Constitution was, that the different Estates should, in the Exercise of their peculiar Powers, be independent one

of another ; for when two act as they are directed by a third, there is properly only one Estate : But if the Nobles here should join the Court in suppressing the Commons, the Court would always find Places of Emolument by which to hold the Nobles. If these Things were made clear to the common People, I believe they would not make such Haste to ruin themselves. Another Thing which they do not enough attend to is this, Men who have Pensions, who live by the Bounty and at the Will of the Crown, may have Seats in this House of Commons : It cannot be expected that these will quarrel with the Hand that feeds them ; they will naturally pay implicit Obedience to him who saves them from perishing ; therefore all these may be deemed constant Followers and Engines of the Court, and in no wise an independent Part of the Estate
of

of the Commons: Placemen also may have Seats in this House, Persons who hold Employments at the Will of the Crown; if these Men should think differently from the Crown, they must either give up their Employments, or their Integrity, and they are but very few, who would not rather give up the latter: Thou wouldst not call these an independent Part of the Estate.

If it be considered how many are the Vassals of Lords, how many are the absolute, and how many the conditional Vassals of the Crown, who may be brought into this House, it will appear that this Estate is not so strong as it should be, and that the People may be in the greatest Danger from those, who should be their most watchful Guardians; therefore, I would advise this People, when they

are chusing their Representatives, to make three necessary Inquiries, whether the Candidate be a Pensioner? a Placeman? or a Vassal of a Lord? Know farther, that these Commoners hold their Seats in Parliament usually for the King's Life: A Man who is intitled to the Fruits of a profitable Estate for a long Term of Years, grows regardless of his Landlord, while he, whose Fruition is to determine soon, is ever courting the Proprietor's Consent to a longer Enjoyment. If these Commoners should be bad Men, they might go Hand in Hand for twenty, thirty, or forty Years, in a Scheme to establish a Government totally new and worse than the present; and though the People should discover it, they would have no Remedy but Complaint or Resistance; if the Crown should encourage the Scheme, Complaint would be disregarded,

regarded, and the Consequence of Resistance is terrible : This Consideration makes it still more necessary to make the Inquiries which I mentioned before.



LETTER V.

AZA *to* ABDALLAH.

[From DUBLIN.]

I CANNOT neglect to mention to thee, another Body of Men, which I will not call an Estate of Parliament, for that is an Estate which has some Right independent of another's Will, and which, it is supposed, speaks its own Mind; but this Body being nominated and removable by the Crown, cannot be supposed *to have any Mind of its own to speak*: It is called the *Privy Council*, and consisteth of such Persons as the King, *by the Advice of his Ministers*, appointeth. It was designed to advise the Governor in Matters of State, concern-

concerning the Propriety of mitigating the Execution of the Laws, to consult for the public Good, and inquire into Treasons and other Offences against the Government: In the Reigns of very ambitious Kings, it often acquired an exorbitant Power; but it was never deemed an Estate of the Realm.

IN the Reign of their seventh *Henry*, when this was a very unsettled Kingdom, full of national Divisions between *English* and *Irish*, which gave *England* much Trouble, and made the Government of this Island difficult and unstable, *Edward Poynings*, a subtle Statesman, did, by a Stratagem, obtain an Act from this People, that *Ireland* should never hold a Parliament, till the Governor and Privy Council had informed the King in *England* of the Causes of holding it,

and what Bills were proper to be passed by it into Laws, and till the King and his *English* Council consented that the Bills were just, and the Meeting proper; by which Means the Power of framing or drawing up Acts to pass in Parliament, was vested in the King and his Councils, and only a Negative left to the Lords and Commons, which is the very Reverse of the *British* Constitution; the King had, in Effect, the legislative Power, and might favour the *English*, or oppress the native *Irish*, as he pleased; for these People could hold no Parliament till he assented, nor propose any Laws, but such as he approved before the Parliament met. In the very next Reign this Act was repealed, but for a Time only.

As the Kingdom grew more civilized, this great Power of the King,
and

and his Privy Council here, which is nominated by himself, grew less necessary, and more burthensome, and in a later Reign it was made lawful for the Governor and the Council to send over Bills, or Causes for making Laws, to the King, as well during the sitting of the Parliament as before, and these being approved by the King might be passed into Laws here, if they were agreed upon by the three Estates of Parliament, the King in the Person of his Representative, the Lords, and the Commons, who are constitutionally the legislative Body.

IN the next Reign, the most famous in *English* Story, during the Government of *Henry Sidney*, a prudent and well-disposed Deputy, whose Eye was continually fixed on the Advancement of the Commonwealth, Laws were made in this Kingdom, without any

Regard to the Act of *Poynings*, which for a Time was again repealed: But in the same Reign (the Parliament fearing that future Governors might not study to advance the Prince's Honour, and the Utility of the Commonwealth, but act from partial Affection or other Regard) a Law was made here, that no Bill should be sent to *England*, for the Repeal or Suspension of the Act of *Edward Poynings*, unless it was first agreed to by a Majority of the Lords and Commons, in their respective Houses: This Law seems to declare the Progress of Bills in the former Part of the Government of *Sidney*, viz. that when they were agreed to by a Majority of the Lords and Commons in their respective Houses, then they were sent to *England* without farther Deliberation: A friendly Man, who informed me of these Matters, shewed me that in
the

the Time when *Thomas Lord Wentworth* was the Governor, the Lords themselves framed Acts or Bills, the doing of which, by the Law of *Poynings*, and that which explains it, belongs to the Deputy and Council. Indeed, the Governor protested against this Proceeding, but in his Letters he sayeth, *Being unwilling to venture a Controversy with them, till the Subsidies were passed, I let them alone till the last Day that I came to conclude the Session*: By which Saying, thou mayest judge of the Importance of the Commons in granting Subsidies, when this great Man, who wanted not a high Spirit, feared to oppose even the Lords in their Proceedings, lest his Master should get no Money; for the Lords may deny the Subsidies, though they cannot ascertain them, nor alter what the Commons grant.

THOU

THOU seeſt that *this Power exerciſed by the Governor and Council, of framing Bills, as ſeemed good to themſelves*, was ſuſpended without any new Statute to that Purpoſe ; and yet the Laws then made, without Regard to *Poyning's Form*, are now valid, which is enough to ſhew that this Privy-Council is not deemed an Eſtate, or neceſſary Part of the Legislative : If the legiſlative Power was to be exerciſed neceſſarily after the Manner preſcribed in *Poyning's Statute*, or the Statute explaining it, then the Laws made in the Seſſion of Lord *Wentworth* would not be valid ; yet they are ſtill the received Laws of the Country, though the Form of making them was proteſted againſt by the Governor.

I WILL now tell thee what Power the Privy-Council exerciſeth at this
Day :

Day: When the Lords or Commons have framed a Bill, which they do in their respective Houses publickly, it is sent by them to the Governor, in order to be transmitted to the King: The Governor carries it to the Privy-Council, who, with him at their Head, sit in a private Room, and debate whether it should be altered, or sent to the King, or destroyed; and the Lords, the Commons, and the People know no more why it is altered, or rejected, than the King himself. Indeed, this Privy-Council, blocking up the Way, can prevent any Communication between the King and his People; and the Subjects may groan under the heaviest Oppressions, though they have the best of Princes. This seems to me unfair Dealing with the Prince; for, if the People, finding no Redress of their Grievances, should resolve to give the King no Money, the Regal Power

Power would be distressed without deserving it. Though this be called a free Kingdom, I do not find that the Lords and Commons endeavour to restrain this Council, and to open an Intercourse with the King; yet the Effects of this Power in the Council are very grievous at this Day.

THE Inhabitants of this great City are supplied from *England* with Coals; and the *English*, knowing their necessity, send these Materials in such Quantities, and at such Prices as they think fit. When a Number of Coal Ships arrive together, two or three only come at one Time to the Market, the rest stay at a Distance from the Town, and thereby enhance the Price of this Commodity as effectually as real Scarcity could do; so that what the People bought for thirteen Shillings, before this Device, they

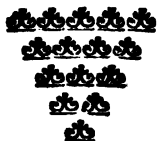
they cannot now buy for less than seventeen, nor in Winter for less than twenty : To defeat this Combination of the Coal-Traders, the Commons framed a Bill, which impowered the Magistrates of this City to sell, at a moderate Price, all the Coals which were not brought to the Market within a limited Time, after the Arrival of the Ships in the Bay : Thou wilt think such a Law, which was to save the Poor from perishing with Cold, would not be refused by the King, to a People who give him their Money when he asks it ; but it is said, that the Privy-Council would not send him this Bill, but destroyed it with some others of equal Importance.

THOU seest, *Abdallah*, that this Council may starve the People, if they think it proper. I asked the Brother of a Privy-Counsellor, if he
could

could inform me why the Council had suppressed this Bill; he told me they had very good Reasons; that the Bill might go at another Time, but at present the Governor was a Kinsman of the great * Coal-Proprietor in *England*. I cannot see what Security for Freedom this People can have, when the King's secret Councillors, without the Will or Knowledge of the King, can deprive them of Fire or Bread, or deny them the most necessary Laws. That Lord *Wentworth*, whom I mentioned before, sayeth, *I am of Opinion, there cannot be any Thing invaded, which IN REASON OF STATE ought to be by his Majesty's Deputy preserved with a more HALLOWED CARE than Poyning's Act*: He was a Man of much Penetration, and if he was living, could

* Sir *William Lowther*, deceased, a Gentleman of many Virtues.

could tell thee what these Reasons of State are ; but if I may judge from the Conduct of his Times, and of his Master, there was *a Reason of State* for every Act, which enabled the King to oppress the People ; and these Reasons of State, *which are not like any other Reasons*, were so multiplied, that the People of *England*, to be quit of them, cut off the Heads of this *Wentworth* and of his Master.



L E T.

LETTER VI.

AZA *to* ABDALLAH.

[From DUBLIN.]

ALL worldly Things take Delight in Change: The best regulated Monarchies are variable; but the Kind of Change is uncertain; therefore, Jealousy is natural both to the Prince and the People.—There are two Sets of Men at this Time, which speak the Opinions of almost the whole Kingdom: One Set is ever condemning the Ministers, when they but seem to be wrong; the other is ever praising them, whether they be wrong or right; there is a Plainness in the former, which seems incapable of deceiving; a Politeness in the latter,

latter, which is unwilling to offend : They are known by the Names of Countryman, or the People's Man ; and Courtier, or the Prince's Man ; Names more significant and less liable to Mistakes than those which are used in *England* : The Countryman's Mind is delivered in Words that want no Explanation ; the Courtier's, by Hints and ambiguous Phrases ; the former is a Stranger to every Thing but the Facts, and from these deduceth the Causes ; the latter knoweth all the Causes, and from these hidden Sources justifieth the Facts ; this Difference has introduced a common Saying, that such a Man is, or is not in the Secret : These two Sets are easily distinguished in public and private Places ; at the Palace, the Courtier is known by his Bow ; at the Coffee-House by his Whispers ; in private
by

by hugging in Corners ; his Tongue is more filed, and his Smiles are better timed : The Countryman bows awkwardly, or not at all ; speaks his Sentiments so loud that a whole Company can hear him ; looks fully at the Faces of Men, and only laughs when there is a Jest to be laughed at : One is every Man's Slave, and the other scarce any Man's humble Servant.

As I am admitted indifferently into their Company, I am entertained by the Opinions which they have, or seem to have, of each other : If two of these are in a large Company together, the Conversation is frequently general, but he who stays last, seldom fails to tell me the Character of the other : *That's an honest-minded Man*, says the Courtier, *but 'tis Pity he is so misled ; let me whisper you,*
there

there are more Jacobites in this Kingdom, that is, Enemies to the reigning Family, than you are aware of; ---the Court have their Reasons: Or, ---You know that Gentleman, I suppose, ---a very good Man, but he was educated at Glasgow, ---a Republican, ---all Republicans there. If the Courtier goes first, Come, says the Countryman, let us pray for honestest and wisest Servants to his Majesty: Would half of the present Ministers were hanged, and the fawning Crew that follow them, for they have neither left us Liberty, Money, nor Reputation. If two of these happen to dispute, the Countryman makes his Charge boldly, and the Courtier defends like a Master, complains of the Hardship that he is not at Liberty to speak all that he knows, but with Politeness and an Air of Seriousness assures me, or some indifferent Person, who is of easier Faith than

than the Countryman, that it was impossible for the Ministry to act with more Wisdom and Justice.

I CONFESS to thee, when I was first in Company with some of this last Set, and heard them speaking in the Royal Stile, *We have done this*, and, *We have given proper Orders*, I thought myself among the King's first Ministers, but upon Enquiry, found that they were Hirelings, who by Flattery had crept into the Favour of the Governors or dependent Kinsmen of some Lord of the Council, by whom they had been entrusted with the extraordinary Intelligence of a Proclamation, the March of a Regiment, or Prorogation of the Parliament, which was the next Day in all the Papers of the Kingdom.

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To the Diffentions between these two Sets of Men, the Preiervation of their little Liberty is owing: They rouse the Spirit and Genius of each other, and their Watchfulness secures them from Surprize: The like Divisions, which have long subsisted in *Britain*, have the like Effect; and, from their first Origin to this Day, it will be difficult to point out many Periods, when the Men of *Britain* were in the general of one Mind, excepting the Times of great Revolutions, when the Courtier submitted to act as the Countryman, and to draw the Government from Despotism nearer to a Commonwealth.



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L E T T E R VII.

A Z A *to* ABDALLAH.

[From DUBLIN.]

THOU wouldst imagine, *Abdallah*, that from a Mixture of the two Characters last mentioned to thee, one might be drawn that would be generally pleasing ; and it might be so : But there is a Creature here more surprising than any thou hast seen ; he hath neither the rough Honesty of the Countryman, nor the mysterious Knowledge of the Courtier ; he hath no real Love of his Country, and yet would seem to have it ; he hath a real Love of the Court and high Measures, but would seem to

to want it ; he pretends an Ignorance of all public Matters, leaves them to Men wiser than himself, and when they are at the worst, affects to think they could not be better : In *Athens* a Man would have been hanged for being what this Man seems to be : But no Man is farther from being a Neutral, which he would seem to be, than this Man : He is by some called a Court-Jesuit : By a seeming Inattention to others, he createth a real Inattention to himself, and thereby gathereth more Knowledge than the most curious ; by an affected Heedlessness of public Matters, he createth a real Neglect of them in others ; and when he is recommending to his Acquaintance the Care of their domestic Affairs, is then least attentive to his own : He never joineth the People in Complaint or Remonstrance : ----- *He is a Stranger to those Mat-*

*ters-----He is no Judge-----He is of
no Consequence-----It would do more
Harm than Benefit, if his Name was
seen there, for all the World knows that
he was always suspected by the Court:
To Court-Addressees and Representa-
tions, his Name is sometimes annex-
ed; -----He was led into it by my Lord
-----It is only a Matter of Form-----
-----It is well known, the King never
looks at these Things.*

ONE of these Men is of more real Use to the Court, than ten professed Courtiers; his Intelligence is better, and more easily had: Under the Mask of Impartiality and Stayedness he can, by a cold Look, damp a Design which is ungrateful; or by a few Words, gravely and timely applied, forward a Measure that is pleasing to the Court. There are more of this Class here than in *England*; their Industry

dustry is great at all Times, and in the Hurry of a Session they are overlooked more than they should be : Their Season is the intervening Winter, when public Affairs lie dormant here ; it is then they swarm, watch the drowsy Hours of the People, and take Occasion, from their Disappointments, of which every Session supplies a Store, to censure the Folly of caring how the Nation is managed--- *Make your Fortune, let the Nation take Care of itself ; what availeth your meddling or mine ? --- Let every Man look to his domestic Affairs ; and not ruin himself by attending to Things without his Sphere.* While one of these Men was arguing thus, I could not refrain from saying to him, if the Public is ruined by Knavery and Misconduct^{Cl.}, how are you sure of escaping the Ruin ? Sir, he answered very softly, I see you are a Stranger, the Public is in no such

Danger as you are told ; there are a Set of Men who are ever comparing this Time with the Reign of *James* the Second ; whereas it is well known we are in no Danger from Popery ; his Majesty is a zealous Protestant. But, setting Religion aside, I replied, your Constitution, of which you speak so highly, may be totally violated ; that just Ballance of the Powers of the King, the Lords, and the Commons, which secures Liberty to the People, may be destroyed ; and surely you do not wish for such an Event. Upon this he turned away, and left me very abruptly.

LETTER VIII.

AZA to ABDALLAH.

[FROM DUBLIN.]

THERE is a Man here to whose Friendship I am much indebted ; every Thing which is curious he shews to me, and conducts me to every Place where I may hope for Entertainment or Knowledge : We were lately at a public Assembly, where the Men and Women of all Ages, noble and ignoble, met and talked of the Weather, the Fashions, and the News, as the Merchants of *London* do of the Stocks at the *Royal-Exchange*. The Woman, whose Province it was to receive the Company, (for

this is an Entertainment of which the Women are sole Conductors) was the Wife of the first Magistrate, and Daughter of a common Tradesman who supplied me with Lights; she was then known by the Name of *Lady Mayorefs*: I looked for Civility from her, and nothing more, but to my great Surprize found nothing wanting in her that could improve the Entertainment: Though hundreds were assembled there, she was as easy as in a private Company; many were Strangers to her, yet her Affability extended to all; she never wanted that general Conversation which becomes the politest Women in such Assemblies, nor shewed any Partiality, but that of making the greatest Strangers most pleased with themselves, and with her Entertainment. She was chearful without Levity, and her Familiarity never bordered on Meanness;

ness; though humbly born she would have graced the highest Station, and the highest-born could not more adorn hers: If she had as much Health, *Abdallah*, as she has of good Breeding, she would not be unworthy of the Bed of our holy Emperor.

I OBSERVED, that several of the Men and Women no sooner saluted the Mayorefs, than they ran precipitately, as if some Dæmon had hurried them, to Tables which were disposed in several Parts of the Room, and began to shuffle and throw from Hand to Hand those painted Papers called Cards, of which thou hast read; the Men sometimes cursing, and the Women chafing and fanning to cool their Anger, while others seemed to smile because the first were enraged. You see, said my Friend, what a polite People we are: There is not a

Folly nor a Vice in *England*, which we do not import Duty-free ; because we are not at present allowed to trade extensively abroad, we amuse ourselves with this Species of unconfined Commerce at home : It is of all Trades the most general, the Lord and the Lackey are on an equal Footing at it, and it is never obstructed as other Commerce is, by a weekly Festival.---I do not see how you can call this an Amusement ; I thought your Women beautiful before, but their Faces are now so distorted, that they seem to me worse than those whom you confine for Madness ; if they have the Use of Reason, they would shew it better in copying the Address and polite Behaviour of their Hostess, and in a general easy Conversation. Court-Custom, replied my Friend, has established this kind of Trade, it employs half the Time of our Nobility,

bility, and, to some leading Families in this Kingdom, is the sole Relief in that long heavy Day which is appointed for worshipping God: Till it is discouraged at the Court, it will prevail with other Customs as fatal which come from thence. Behold that Lord trafficking with a Beggar; it depends on the Accident of five or six Spots appearing on the next Paper which is turned up, whether he shall 'To-morrow' sell his Estate to pay a Debt of Honour, and ruin the Creditors who have been these six Months past supplying his Table with the Necessaries of Life. I was going to inform the Lord upon what unjust Terms he played, when his evil Fortune prevailed, and left him not worth a Shilling; I am told the Court has since given him an yearly Pension, as a Reward for his Prodigality, and the

Sharper, who hath his Estate, is sent to sit in Parliament, and traffic there.

THOUGH this Man's Misfortune soon spread through the Room, it had no other Effect than to make two or three Persons curious to try Fortune with the Winner; wherefore I turned from these Lunaticks, to a Set who were entertaining themselves more rationally: They were a Mixture of young Men and Women, making and improving Acquaintance with each other; some I observed in Pairs, like Lovers who had gone through the first Stages of Love, and, by their whispering and hanging about each other, seemed preparing for the last; by all their Looks they appeared more desirous of being in private than in public: One Pair, more delighted with each other than the rest, after many soft Looks and Sighs,
and

and now and then a Kiss of a lovely white Breast, which the Woman permitted to be taken behind her Fan, with some Precipitation retired. I asked my Friend who those happy two were; the Man, said he, was forced when he was abroad to marry a beautiful Woman, whom he strove in vain to debauch, and whom he since despiseth because she is his Wife; the Lady, with whom he retired, is the Wife of an old Gentleman, who settled a great Estate upon her, because he could gratify her no otherwise. He had scarce answered me, when the young Man returned, and began his Addresses to another, and a third: Are these, said I, also married to old Men? No, answered my Friend, but a Man of Gallantry is always acceptable; though his Familiarity has tainted the Reputations of a dozen Women, he is not therefore

fore less agreeable to the rest.---I was going to request that my Friend would recommend me to a more intimate Acquaintance with some of these Women, when he thus continued.---Do not imagine that, though he hath sullied their Reputations, he hath therefore sullied their Persons; our Women are not arrived to that Ease, which prevaieth in *London*, of doing at once what they desire to do; nor doth this Place afford such Opportunities as *London*; here they are much more temperate in Fact, and though many of them promise an easy Conquest, they will hold out long, and, like Cowards, take Courage from Fear; that gay Intercourse between the Sexes, is the only Thing in which we have not exceeded our *London* Neighbours, though we are taking daily Pains to rival them in it, and in despite of many

many Disadvantages, are likely to succeed : Give us equal Opportunities, and our Women will shew equal Genius in using them.



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LETTER IX.

AZA *to* ABDALLAH.

[From DUBLIN.]

THOU hast read, most sage *Abdallah*, the Constitution of this Kingdom; like to the Government of the Island is, that of its Metropolis, this great City of *Dublin*: The King's Lord-Lieutenant here, who is called the *Lord Mayor*, is chosen by his own Privy-Council, a Body which was originally created by the Citizens, but which now creates itself, and upon the Removal of any Member, adds another, as similar as may be to the last: This Privy-Council was first framed for none other Purpose than to advise the City
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Lord-Lieutenant, and consult for the Peace and Security of the Citizens; but in Progress of Time it usurped the whole Government, and still retains it : When I tell thee it's Power, thou wilt not wonder that I say it has the whole Government : Remember first, that it createth itself; from its own Body it createth the *Mayor*, who is the first Magistrate of the executive, and Head of the legislative Power of the City; next, it constituteth the Sheriffs, the second executive Estate, and the Presidents of the lower legislative House : This lower House is composed of Men, taken from Fraternities of different Trades or Occupations, and hath a Negative on all Laws, proposed by the Mayor's Privy-Council, which is a wise Regulation; but this House is absolutely under the Direction of the Privy-Council, or Board, which
defeats

defeats the good Design of that Regulation: first, the largest Fraternities, which are always most difficultly bribed or governed, have the fewest Members, one only Fraternity excepted, of which the Privy-Council are Parts, and in which their greatest Power lies: Therefore this Assembly, like another in this Kingdom, is more easily packed: In the next Place, a Fraternity has not the absolute Power of chusing its Members, but must send to the Board a limited Number of Names, and from these the Board electeth; whereby it happens that a Fraternity has not, in fifty Years, and never can be sure of having for its Members, those whom it most approveth; for if a Fraternity has three Members, and is obliged to send six Names to the Council, the three most agreeable to the Fraternity will be, and I find generally

rally are, rejected: Now it is difficult at any one Time to find, in a small Society, more than three or four who are qualified by Integrity and Knowledge to sit in Council; and, if these are rejected, the lower House must consist of Men of another Character: Being thus composed of the Creatures of the upper House, the whole Government of the City consequently devolveth to the Mayor's Privy-Council; and however their Constitutions may differ from despotic, the Governments of the Kingdom and of the City differ from it only nominally, and by their Similarity strengthen each other: The Mayor's Council never chuseth Officers who are displeasing to the King's Privy-Council; and the King's Privy-Council defeateth any Attempt, however regular and parliamentary, that tends to abridge the Power of
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the Mayor's Council. The Consequences of this Government are evident every Day, in every Quarter of the City; no Town is more tumultuous, none abounds more with Nuisances; no Streets are worse paved or filthier, none worse illuminated; no Citizens are more discontented, and no Governors more over-bearing than the Mayor's Council; yet the very Men who represent this City in Parliament are Members of that Council, and it is said that one of them opposeth every Scheme to better regulate the City.

My Host tells me, that if this City was divided, as *London* is, into Districts impowered to elect their Governors, and if the Election of other Officers was given to the Citizens at large, and the framing of Laws to a Representative of them,
that

that the Civil Power would be able to execute the Civil Laws, which, he says, would be such an Abridgment of the Court Power, of commanding this City by a Military Force, as would not be listened to.



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LETTER X.

AZA *to* ABDALLAH.

[From DUBLIN.]

IWENT Yesterday with my Friend to see the Manner of doing Business in the Assembly of the Commons, which, as I told thee, has the Care of all the Liberty left to this Kingdom: After we had waited two Hours, an holy Priest prayed in their Form, for a Blessing on the Work of that Day, and then retired. The House was very full, but the Chair in the midst of it was empty, which led me to ask who was expected to fill it: That, said my Friend, is to be the Business of this Day;
the

the Man, who filled that Chair these twenty Years, quitted it Yesterday for an annual Bounty of two thousand Pounds, and a Title of a * Lord. That Gift, I said, must be for Services which he hath done to the Court : No, answered my Friend, but for Services done to the People :--- Methinks that makes it still more generous, and a great Encouragement for Men to serve their Country : Do not, he said, mistake it for an Act of Generosity ; because he served his Country once, the Court gives him this Pension, that he may never act the like Part again : I understand you, said I, and now the People are met to chuse some Man who has Courage enough to love his Country, and yet be poor.

BEFORE I had finished these Words a young Man arose, and, in Words quicker

* E——l of S——n——n.

quicker than I could understand, told the House, that it was the Pleasure of the Governor they should elect a new Speaker, the last being called by his King to the House of Lords: After him arose a grave, composed Gentleman, whose Syllables were not so rapid, and enumerated the Qualities necessary for the Man who was to fill that Chair, a Catalogue of more Virtues than I am able to remember, but not more than fill the Breast of our venerable *Achmet*: I was looking around me for some reverend Person whom these Qualities inhabited, when he pointed to a young * Man of goodly Appearance, who sat near to me; I looked on him with Admiration, and was still more pleased to find that he declined the Honour intended him, with a Modesty that seemed to make the other Virtues ascribed

* *J——n P——n——y*, Esq;

ascribed to him more lovely; he thanked the House for the Honour which they had done him, confessed himself unequal to the Task, and decently desired they would elect a Person better qualified for so important a Place. This young Man, said I, has acquired the Love of this House by his Sincerity, and justly, since he retains it even when they are courting him with Offices of Honour; he who has Honesty enough to confess his Inability for a great Office, will be virtuous in the Discharge of that for which he is fitted. Be not hasty to conclude, said my Friend; that young Man has been soliciting many Years, publickly and privately, for this Office; and the annual Bounty of two thousand Pounds was given, not more to remove the late Speaker, than to substitute this Man in his Place; it is the Custom to refuse the Offer-

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ing of this Chair, when it is most desired, and you shall see that young Man overjoyed when he is in Possession of it, though now with seeming Modesty he declines it: What, said I, is it a Custom to tell Lies in your grandest Assembly? On these Occasions it is.---But if Lies are established on some Occasions, what Security have you that Men will speak Truth on any Occasion, or how do you know when the Truth is spoken? We never look, said he, for any Security of that Kind, for it is not to be had; nor is it possible for us to know when Truth is spoken; we expect every Day to be deceived, and he who can deceive us with the best Grace, is sure to rise highest in the State: One of our Orators will come into the House, and, with Fear and Concern for us and our Families, inform us that he has received Intelligence,

gence, that all the Troops of *France* are on their Shore embarking for this Island, and, unless our Forts are put into a State of Defence, we, and our Children, will in a few Days be no more : When he has got all the Money we have, the *French* are no more heard of; and our Forts are left defenceless as ever : That* quick-speaking Man, who rose first To-day, has been employed several Times to frighten us out of our Senses and our Money, and has always succeeded.---How?---When a Man has deceived you once, do you believe him a second Time?---What can we do? A Secretary will tell us he has received secret Intelligence from *England*, if we do not believe it, he will represent us as disobedient and factious; if we do believe it, he will, in

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* H——y C——y, Esq;

Consequence thereof, ask us for our Money.

How blessed, *Abdallah*, are the Sons of the Prophet, whose Manners are simple, and whose Language is the Truth?



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LETTER XI.

AZA to ABDALLAH.

[From DUBLIN.]

I WAS induced to go a second Time to the House of Commons, having before seen nothing but Form, and heard nothing that was true: Some important Business was expected to employ that Day, and my Friend promised me, that I should hear learned Speakers, a Promise which was sufficient to carry me much farther than the remotest Part of this City is from my Dwelling: I had scarce seated myself in the Gallery of the House, when a * middle-aged Man arose, and, with a becom-

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* ——— F———ch, Esq;

ing Solemnity, talked of the great Happiness of having a Constitution, by which the Powers of the King, the Nobles, and the Commons were so properly ballanced, that one could not infringe the Rights of the other ; by which the People had free Access to the Prince for Redress of Evils, and the Prince to his People for Subsidies, to support his Government ; that he apprehended, the Constitution under which he lived was such, and, while he found it so in Effect, he would be content and happy ; but while another Body, distinct from the three Estates, assumed a Power superior to theirs, and rendered their Acts invalid, which he feared had been lately done by the Privy-Council, he could not think himself under a free Constitution, and under any other Constitution he could not be content : Therefore, that it might
appear,

appear, whether the Council had exercised a Power superior to that of the King, the Lords, and the Commons; he proposed, that the proper Clerks should lay before that House all the Bills sent by the Commons to the Council, and the Bills sent by the Council to the King, by which Means it would be known, whether the King had seen the Grievances of his People or not. — Immediately up rose * a grave, manly Figure, with Wisdom and Dignity in his Aspect; the Silence and Attention of the House seemed to proclaim him the Champion of whatever Cause he undertook; he explained with great Simplicity and Majesty of Words, the Constitution of this Kingdom, exposed the Weakness of those who thought that all Power was in the three Estates, or that it ought to be in them; he

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shewed

* *A—y M—l—e*, Esq;

shewed that the Council was the most essential Part of this Constitution, and deserved to have the greatest Power, as the Members of it are sworn to do Justice; and that it was little less than a capital Crime, to attempt to take this Power from them: In the Conclusion, he proved with great Eloquence and Strength of Assertion, that the King in his Privy-Council was absolute, as our mighty Emperor in his *Divan*.— While he spoke, I thought I was at *Constantinople*, and going to prostrate myself before him, for maintaining the Justice of our Government; surely, I said, *Mahomet* is great, and his Religion shall prevail:---But a young Man arose, and with Sedateness, mixed with a Species of Wit, which they call Irony, so confuted and ridiculed what the other had said, that he soon convinced me I was in another

other Country, and under different Laws from those of the *East*: Tho' the former had spoken wisely, yet the young Man seemed to have spoken more pleasingly, for almost the whole House assented to what he said, and when the Voices were to be taken on each Side of the Question, even the grave Man whom I was going to reverence, appeared in a few Minutes entirely of another Mind: What, said I, is it usual for Men of his Age and Wisdom, so quickly to change their Sentiments of such important Matters? You see, answered my Friend, the Force of Truth, when it comes upon Men unprepared, unschooled, they cannot resist it: This Question was sudden and unexpected, and the Justice of the young Man's Assertions so evident, that all the Eloquence of that grave Pleader, unassisted by other

Arts, could not prevail against them: He, who in the last Session of Parliament was the Idol of the People; whose Image was revered, who led the Nation by his Voice, and the Power of Truth, is so weak when he opposes a young Man, pleading for his Country's Freedom, that he cannot lead a single Senator, and to avoid the Shame of standing alone, against the rest of the House, joins with them; and hides his Confusion in the Crowd.



L E T T E R X I I .

A Z A *to* A B D A L L A H .

[From DUBLIN.]

THAT Friend whom I have so often mentioned to thee, conducted me Yesterday to the Academy, which was founded in this Kingdom for the Education of Youth, by its Queen *Elizabeth*, the most chaste and honourable of the Queens, that have served *Jesus*; she who made the first Treaty of Commerce to our *Eastern* World, in the Time of our Grand Sultan *Amurath*, the third of that Name. The Buildings of this Academy, or little Town, which claims to have a Jurisdiction within itself,

are plain and neat ; those of the first Square, when they are finished, will be magnificent ; but the Square is little, and the Buildings being lofty over-shadow it, and are made gloomy by their own Shade. I was conveyed into a Hall, where many of the Students were employed in answering Questions proposed by a set of grave Clergymen, which I supposed to be Questions of Religion ; but my Companion, who takes all Occasions of informing me rightly, told me, that this Examination, which is held Quarterly, extends to the antient Languages, to the Sciences of Reasoning, of Astronomy, of Physical and Moral Knowledge ; from studying the last, he said, our young Noblemen are excused by their Birth and Fortune, and admitted to the several Ranks or Degrees, without any Doubt that Honesty does not necessarily

rily spring with Nobility. When the young Men have resided here four Years, and suffered a limited Number of Examinations, they are admitted to the Rank of Batchelors, or Novices in the Arts, and after three Years more spent in doing little or nothing, they are stiled either Masters of the Arts, or Batchelors of Law, or more properly Jurisprudence. --- You have then, I find, a School of Jurisprudence, which, I think, is of all, the fittest in Academies which are to educate the Statesmen, Pleaders, and principal Commonalty of a Free Nation: Do not mistake, he said, here is no such School; Degrees are conferred in that Science, but without examining the Knowledge of those on whom they are conferred. I have known many complimented with a Degree, who never opened a Book of that Science, nor knew

knew more by Inspiration than other Men: I think, as you do, that it is a most necessary Science; when a young Man has acquired a Knowledge of Right and Wrong, and of the general Laws of Nations, he steps naturally and easily to the special Laws of his own Country, and a Knowledge of the Situation and other great Circumstances of his Country, will lead him to the Causes of its Laws. The Neglect of this Study, makes the Education of our Noblemen very imperfect; untutored in Morals, in Jurisprudence, or in the Laws of their own Country, they are sent abroad to finish their Education, which is generally concluded by an Importation of foreign Vices, at the best, foreign Fashions; , perhaps proper where they are native, but in this Climate absurd as their Importers, and intolerable as our Air to a Citizen.

zen of *Naples*: Thus finished, the young Traveller is handed by his Father or his Fortune into one of the Houses of Parliament, where he continues a good Senator for his own or the King's Life. I have often thought that the Business of the House of Lords would not devolve to the Bishops, nor that of the Commons to the Lawyers, if our young Men of great Fortune were educated in a different Manner:---While he was saying this, he led me to the Front of a small, but fair Building called a Printing-House, I was curious to see the Employment of the People within; but he informed me, that since the House had been built, no Man of the Academy had employed the Press with any Original Work, either of Genius or Industry: The younger Masters have too small Income, and therefore are engaged
in

in the sole Pursuit of acquiring Pupils to support them ; the Elder have too great Income, and Opulence is an Enemy to the Exercise of Genius. This Distinction of younger and elder Masters, induced me to ask concerning the Constitution of the Academy : that, said he, like the present Government of the Kingdom, is far from being equal ; the Provost, the Masters or Fellows, and a particular set called *the Scholars*, constitute this Corporation, which has its Representatives in Parliament : The Provost alone may nominate the Fellows, and he may nominate also the Persons called Scholars ; in fact, he may be absolute, and then the Persons elected to sit in Parliament are Representatives of him alone ; the Masters are divided into the Younger and the Elder ; the laborious Business of the Academy is done by the Former ;

mer; the profitable Business of dividing the Rents of the College Estates, the Præmiums for Renewals of Leases, and other Revenues, engages the Latter :--- We had now returned to the Hall first mentioned, and passing through it, I heard a young Man reading aloud a *Latin* Oration; this I supposed was some Person learning to pronounce the *Latin* Language with Propriety; being very desirous to hear them speak their unwritten Thoughts in their native Language, I requested that my Friend would conduct me to the *English* School: Alas, said he, there is no such School; a young Man may spend four, five, or six Years here, without being obliged once to write or read his Country's Language; yet he will not be understood, if he writes or speaks any other: At the Bar, and in the Senate, he must speak

Speak it ; he must read it in the Pulpit, converse in it, with all Ranks of Men ; and, notwithstanding all this, not one Day is spent in the Study of it ; but he is employed six, sometimes ten Years, in learning the *Greek* Language, which, perhaps, he will never afterwards speak, write, nor read : This is grounded upon an Opinion that, by knowing the antient Languages, he will better understand his own ; though the contrary is evident every Day ; the Letters of well educated Women, far excelling those of our *Greek*-taught Gentry. Besides, the *Saxon* Language is the Root of the *English* ; and a fitter Study for those who would know the Force of *English* Words. There is a Man among us, whose late generous Plan for establishing Schools of Law and of Debate, is an Honour great to him, as the Rejection is a Disgrace to

to others; for my Part, though I have no Children for whose Education I am anxious, I would think one hundred Pounds *per Annum* of my Fortune well bestowed in executing a Scheme so useful: For what can be expected from our Youth, while they are neither taught in Schools nor in the public Academy, to know the Laws of Nations, nor of their own Country, nor even to speak nor write their Country's Language.



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LETTER XIII.

AZA *to* ZELIMA.

[From DUBLIN.]

FIVE Years are now passed, since I beheld thee, *Zelima*: Thou wast then the little Pride of *Erivan*. *Ashreff* desireth thy Beauty, and it is thine to consent or refuse: If thou lovest him, go with him; if not, prefer thy Father's House: He is a Soldier, *Zelima*, rough in Address, yet plain and honest, and thy Innocence may make him happy: Forget not thy Mother's Manners; Simplicity was her Ornament; when thy Father's Appetites have stray'd, her's never swerved. Her Features
were

were less exact than *Hazotbya's*, my fair Concubine; yet thy Mother, *Zelima*, was more lovely; there was a Beauty in her Mind, which adorned her Body; she was the first who taught me that the highest outward Grace cometh from the Affections, and that every evil Passion is Ugliness. I was hastening, to see thee once, while I could call thee mine indeed; yet I shall not behold thee with less Tenderness, when thou art the Wife of *Asbress*. *Abdallah* saith, thy Neateness groweth with thee, which with thy native Innocence, may hold a plain Man's Love. The Presents that shall go before thee, are worthy of Acceptance; the Law of our holy Prophet in a Cover of Gold, studded with Emeralds; four Camels laden with Tapestry and Cushions of Velvet: A Casket of pure Gold filled with thy Mother's Bracelets; and five

five Virgins, each bearing as many Smocks of the finest Linnen of *Alexandria* embroidered with Pearls; my Groves of Orange, and my Gardens adjoining are thine also, so are the hundred Slaves which tend them: Remember thy Mother's Clemency to these which secured their Affection to her, and their Obedience to thee; for thy Father, *Zelima*, will be happy in Proportion as thou art good, and he hath yet been blessed in thee.



LETTER XIV.

AZA to ALI IZRA.

[From DUBLIN.]

Renowned IZRA,

WHOSE Blood flows, with
their Virtues, from the
younger *Cyrus* and the fair *Aspasia* :
Thy Wisdom is as the Wisdom of the
Angels, and thy Justice as the Scales
of Heaven : *Mahomet* the Friend,
and *Ebubekir* and *Hali*, the Servants
of God, behold thee with Love.
Thou askest me what are the respec-
tive Conditions of the Lord and of
the Peasant in this remote World :
Know, therefore, that they are, in
general, the Conditions of *Master*
and

and *Vassal*: About one thousand Years ago, the Lands of these Western Isles were the Property of Lords, who had Slaves annexed to their Persons, and Slaves to their Fields, as many States of *Germany* still have: The Property of those Lords was accompanied by Power, and each of these Kingdoms, at different Times, was a Scene of contending petty Kings, while the Policy of the supreme King, or Vicegerent, was, to support himself by shifting to the strongest Side. Not three hundred Years ago, a wise Lord of *England* mounted the Throne, by aid of the stronger Party of Lords; this Man saw, that the same Party might one Day place another in his Seat; that their Power arose from their Property, which then could not be alienated, and consequently made the Heir strong as his Ancestor, supporting at
the

the same Time Family-grudges, and the Means of Vengeance ; therefore he procured a Law which was flattering to the luxurious Lords, whom Excess had made needy, that all Men should have Liberty to alienate their Estates : This opened a Way through Industry to Property, and from Property to Power, and with all the other Laws of *England*, this was brought in the same Reign into *Ireland*. But Circumstances concurred to aid the Law in *England*, which *Ireland* hath not yet enjoyed ; Commerce soon after began to extend, it stretched to *Astracan*, crossed the *Caspian*, and reached even to our World : The Riches of our *East*, contributed to loosen the Shackles of the *West* ; Property, when diffused, spread a Sense of Freedom, which at length destroyed the Vassalage and established a more perfect Equality in *England*.

E

Trade

Trade would have made as compleat a Change here, if this Island had been ripe for it, more civilized, and equally unconfined in exerting its natural Advantages: But it was still barbarous, the Years of its lordly Slavery were not compleated, and *England* was jealous of its rising to Greatness. Trade, which is Wealth in Effect, may establish real Equality here; but at present there is too little to support a free Constitution; there is indeed no legal, but there is real Vassalage: The Lord is a poor Tyrant, and the Peasant a poor Slave. Hear me, *Ali*, the Lord seldom parcels out his Land among the Cultivators of it; his ample Estate is divided into a few Parts, and hired by a few who are puny Lords, and servile Imitators of him; each of these subdivides his Part, and sets it to as many more; all these have a Profit from it, proportion-

portionable to their Degrees of Subordination and Quantities of Land ; at last it is broken into small Portions among the poor Peasants, whose Sweat is to support the Idleness, perhaps, of twenty Superiors, while all the poor Remains of their Labour hardly yield Bread for themselves : Their Food is barely sufficient to support the Day's Fatigue, and their Habitations will not defend from Rain the Straw on which they Repose ; while their unkind Lords are wasting Life in Riot and Luxury, regardless of the Hand that supplies them with the Means. Such is the Condition of more than two third Parts of the immediate Land-holders in this Kingdom. If every Lord would set out his Lands only to the Cultivator, and allow him a fit Reward for his Industry ; the Revenue of the Lord would be increased, and the State of the Peasants

made happy. In many of the *Northern* Parts of this Island, the Poverty of the Land induced Industry and Arts, and the Cultivation of these Arts, makes the People of easier Condition, and of larger Spirit; it supplies them with Money, and Money enables them to purchase Lands from the Lords, who, by Extravagance, become needy, and loose the Means before the Appetite of Pleasure: This has produced an Independance there, unrivalled by any other Part of the Island. In Places, where Manufactures are not introduced, the Tillage or Pasture of Land is the only Support of Life, and Means of growing rich; but while the Peasants hold their Farms in such Manner as I have told thee, how can they become rich, or, in Truth, be other than Slaves?

LET-

LETTER XV.

AZA to ALI IZRA.

[From DUBLIN.]

THOU wouldst know, *Ali*, if this Government be *Provincial*: It is by Right *Imperial* or Kingly; how far it is in Fact Provincial, I will inform thee as well as I am able. There is a Law in *Britain*, by which the King, Lords, and Commons of that Island, are empowered to make Laws, which the King, Lords, and Commons of *Ireland* must obey: This Island, therefore, may be governed by Laws, by which it never assented to be governed; and tho' the same Man is King in both Kingdoms, yet his Royal Power in this

E 3

Country

Country is hereby lessened : If the Lords and Commons of *Britain* should say, we will grant no Subsidies 'till a Law is passed, which shall bind *Ireland*, and in Effect ruin its Trade ; the King of *Britain* must assent to this ; the King, Lords, and Commons of *Ireland* must receive it, and tho' it should manifestly tend to ruin them, they cannot annul it : The Lords and Commons of *Ireland*, may indeed refuse to give their King Subsidies, till it be repealed ; but he will tell them, he cannot repeal it, unless his *British* Lords and Commons assent thereto : As *Irish* Subjects they may ask him, why he assented to the Law first mentioned, which in its Consequences tended to bind both him and them, against their Will ; and what answer he will make, I know not. Thou see'st that the King is not so free in his Parliament of *Ireland*, as in that of *Britain* ; for, in the former, he sits bound

bound by the Laws of the latter, and has assisted in taking away his own Freedom; *Ireland* therefore is annually subject to the Imposition of Laws, to which it never agreed: It is said, that the Design of this Measure was to induce this People to an Union of the two Parliaments of these Islands, which the Ministry of a late Reign supposed they would rather assent to, than be governed by Laws which they have no Share in framing: But if the Terms of the Union should be like those of *England* and *Scotland*, and so observed; they might have as little Share afterwards in making Laws. The Royal Splendor would, I am told, be diminished by this Union, the Government of this Island become more military and arbitrary, and the *British* Ministry be better enabled to support a Majority in the House of Commons.

IN the next Place I must inform thee, that this Island supports twelve thousand regular Troops, of whom two third Parts are *English*; the Command of these at present, is nominally in the Hands of a Native, but really in the Hands of a *Briton*, a Native of that Part of *Britain*, which is attempting to vie with *Ireland* in the Manufacture of Flax: This is agreeable to the Principles of provincial Government: As it is the Duty of the Commander to prepare his Troops for Service in the Field, consequently they are incamped, and Linnen Cloth being the Manufacture of this Island, thou mightest expect that the Tents could be made here; however that be, most of them are imported from *Britain*; I cannot say in what Part thereof they are made, but they are imported from that Island: Besides, the Troops
are

are not intermixed with the People, but confined in Barracks, or Forts, and detached from the Natives, as having a different Interest, though no People would sooner gain their Love, as none are more hospitable: This is perfectly Provincial.

ALL Places, that may be with Decency, are given to Strangers; more than half of the Bishops are *English*, some of them, it is said, very illiterate, so weak as to expose thir Ignorance in printed Misinterpretations, and wrong Applications of their own Bible or *Koran*; and in their Discourses, so absurd, that a Law, forbidding them to explain a Word of that Book, would, I am told, be of Use to their Religion: But, perhaps, *Ali*, these Infidels are ignorantly paving the Way for the Mysteries of our holy Prophet. *English* Men are appointed Commissioners of

the Taxes arising from Trade; the Treasurer and Vice-Treasurers are *English* Men; many of the Judges are *English*; and many *English* Men are pensioned by *Ireland*; all this is provincial Government: Add to this, that the Common People are disarmed, or lost to the Use of Arms, by a Law which gives the wild Creatures of Nature, only to the Rich; making that a particular, which Nature made an universal Property; and thereby taking from one Man to give another, that which is equally the Right of every Man: There are Men who maintain that this is just, but it seems to me, to resemble those Laws which take Freedom from some, and indulge Licentiousness to others: Nature forceth none to be free, yet Freedom is a Right to which she entitles every Man: He who chuseth Slavery, deserves it; but I am now convinced that he who forces another

other into that State, is a Tyrant, and deserves the Punishment of a Robber.

Now, *Ali*, do thou judge how like this Government is to *Provincial*, since the Island is subject to the Laws, awed by the Troops, its first Places given to the Subjects of another Kingdom, and its most useful Inhabitants disarmed. It is, no doubt, indebted to *Britain* for its Protection, yet by true Policy might soon be capable of protecting itself, and of strengthening the Marine Power, which is the great Security of these Islanders.



LETTER XVI.

AZA *to* ABDALLAH.

[FROM DUBLIN.]

HOW sacred, *Abdallah*, should be the Character of a Judge, the Distributer of Justice to the Lord and the Artificer ! How pure his Hands, how steady should his Eye be, who sits Umpire between his King and the meanest Peasant ? rather how wisely did our Fathers veil the Eyes of Justice, that she might not be seduced by dazzling Appearances to shut her Ears against Truth : How guarded then should her Priests be from Temptations to Corruption, secured from Want, and raised above Dependence ? such, *Abdallah*,
are

are the Judges of *England*; their Labour is recompenced by the Crown; yet they are neither subject to the Will of the Crown, nor removeable, but upon Address of the Estates of Parliament, or upon Conviction of Misconduct: While they were Servants, dependent on the Pleasure of the Crown, their Passions prevailed over Reason; they had not enough of Virtue to be poor, therefore often wanted Courage to be just; they substituted for Law the Will of their Master, falsely betrayed his Honour, and forfeited their own Reputations; they robbed the Nation of Peace and its Laws, separated the King from the People, broke down the Barrier of Liberty, and made Way for civil Tumults: Where Justice ceaseth, *Abdallab*, Injustice and War begin: Under Kings soaring to despotic Power, *England* hath often felt the Evil of dependent Judges; and therefore humbled

bled her Kings, and exalted the Judges, by placing them where Guilt admitteth no Excuse, where all Judges should be, above Want, above the Frowns of a Court, above the Court itself, when it frowns upon Justice. In this Island the Judges are raised above Want, not above Dependence; therefore this People are still subject to all the Evils which *England* hath felt: They may appeal from Judgment here to *England*; but the Expence of seeking Justice in another Kingdom, is a great Oppression: In many Cases where the Subject thinks himself aggrieved, a discretionary Power is lodged in the Judges, of deciding whether his Cause shall be heard before his Equals or not: How may such Power be abused? to the Denial of Justice, which Judges are bound to grant; to the very Subversion of all that is honest. I was conducted Yesterday to the Hall of Justice,

Justice, where Crouds were assembled in all the Avenues to Judgment, buying and selling Interpretations of the Laws which were to be referr'd to the Decision of the Judges : There are two Classes of *Venders*, from whom every Man must purchase, before he can reach the Ear of the Bench : I observed little Pleasure in the Faces of the Buyers, many of whom seemed either afraid they would never be able to buy their Way to the Judges, or anxious about the honest Delivery of the Goods. One Man, who, as I was informed, had gained his Cause, expressed so little Satisfaction, that he was heard to say, what an ancient *European* General did, after a dearly bought Victory, that another such Conquest would ruin him : Turning to the Left, see, said my Friend, a Man equal to decide the weightiest Cause, patient in hearing, clear in distinguishing, plain and upright

right in determining: This Man is confined to the Letter of the Law. Happy, said I, are the People, if all your Judges are like him: Happy they would be indeed, he answered, but Men of such Abilities are rare: We have some honest Men who are no Disgrace to the Bench: I wish I could forget what is said of one Man, pointing to the opposite Court, that he labours to make his honourable Profession contemptible and vile; that his little Knowledge in the Duty of his Place, is by daily Intemperance made less: And that when he is intoxicated with Wine, when his Eyes can ill distinguish Men, he assumes to distinguish Rights. ----- Lost to all Sense of Shame, what Virtue can remain? Under such Ignorance and such Presumption, what Mischiefs may not a Nation suffer? Turning to another Court, Behold, he said, the Moderator and Corrector of the Law, the
Keeper

Keeper of his Sovereign's Conscience, who these sixteen Years hath been a faithful Guardian, and employed the Spirit of Law in relieving, not its Letter in oppressing, the Subject; who never leaned but on the Arm of Justice, nor, in the Midst of Fortune and of Grandeur, forgot that the meanest Suitor was, like himself, a Man; Infirmary bears hard upon him, but if the Angel of Death should now summon him away, he will depart full of Honour, and leave this Hall mourning for him



LET-

LETTER XVII.

AZA *to* ABDALLAH.

[From DUBLIN.]

HOW will the History of *Ibrahim* effect *Abdallah*? That excellent young *Persian*, who, unsatisfied with the Learning of our *East*, visited the Schools and Courts of this *Western* World; whose Knowledge and Goodness, advantaged by Birth and Nobility, promised the fairest Fortune, in that Island of perverse *Britons* was first unhappy; the Letter which I received before his last Visit to me, will best explain the Cause.

I B R A -

IBRAHIM to AZA.

[From LONDON.]

Good AZA,

IF the Balm of Friendship could heal my Grievs, I would fly to thee; but thou canst not even lessen them, for they are Grievs that are not to be shared: Why then should I relate them? That thou mayest not wonder when thou seest me: Know, *Aza*, that while I was in *London* I was invited by the Son of a rich *Turkish* Merchant to enjoy the rural Diversions of this Kingdom, at his Seat which is five Farsangs from this City: The Elegance of his House, the Verdure of his Lawns, the Winding of his Rivulets, and the wild Order of his Woods, are worthy of Admiration: But the Beauty of his Wife, *Aza*, what shall I say of it?---Under Heaven

Heaven there is nothing like her. According to the Custom of this Kingdom, I kissed her as the Prelude to our future Friendship: Her Chearfulness, her easy Demeanour, and studious Care to please, demanded every Day new Admiration: As Liberty is the Inheritance even of Females in this Island, she would often walk with me only, converse with me while she was tending her Flowers, or sheltering her Foreign Fruits, explain to me their Seasons, the Disorders to which they are subject here, and inquire into our *Eastern* Method of improving those which are native with us: I took delight in informing her, for her Countenance was fairer than her Roses, and her Conversation sweeter than the Breath of *Arabia*. Her Husband's Care to entertain me was not less; before the Sun his Dogs were dashing the Dewes in pursuit of the Stag: When

our

our Toil was ended, his Library and the Women's Apartment were ready to receive me: It was now the first Time that I felt an Indifference to the former; all the Books of *Zoroaster* would not have tempted me: methought there was more Knowledge in this fair *English* Woman than ever inhabited our *Magi*. When their Hours of Dressing required my Absence, my Feet would lead me to a Hall enriched with Pictures, where I spent the Hours in tracing her among the various Features of a Family: I found every Day new Delight in her Company, and Increase of Uneasiness in her Absence. On the Morning of their *May*, as we returned from visiting her Flowers, she reached her Hand to me to assist her in ascending the Stairs; I took it, *Axa*, and could not part with it, till I printed my Lips, my Heart, upon it; she blush'd, and seemed surprized, but only said, *Your*
Eastern

Eastern Politeness would be called Extravagance with us : She resumed her Chearfulness, and my Admiration grew more and more : Before Dinner I resorted to the Apartment, where she sat like a Queen among her Companions, and proposed to read to her the Story of *Antiochus* who loved the fair *Stratonica*, his Father's Wife : There is, she said, an *Eastern* Story, *Ibrahim*, which I much admire, and you who have exhausted the Learning of the *East* and *West*, can inform us whether the Historian founded it on Truth. This, *Aza*, was the Tale of *Tigranes* and his young Wife, Captives of the great *Cyrus* : At that Part, where *Tigranes* asks his Wife, *What she thought of CYRUS* ; and she answers, *That she had not seen him, for her Eyes were fixed on the Man who offered his Life to redeem her from Captivity* ; at that Part I observed uncommon Delight in her
Coun-

Countenance : Her Pleasure increased my Pain, and I retired to avoid betraying it publicly : But I could not long be absent : Difficulty inflamed my Desire ; I was distracted with Love of her, while her Husband was every Day conferring new Favours on me ; I wished him less kind to me, and cruel to her ; his Virtues seemed a Curse to me, because they justified her Love of him : At length, I wrote her this Letter.

“ A *Persian*, whom Love never
 “ conquered before, Son of the great
 “ *Mahommed Khan*, is now thy Slave :
 “ If thou wilt accompany me to *Per-*
 “ *sia*, the Grandeur of the *East* shall
 “ be thine : Thy Eunuchs shall be
 “ more in Number than the *Sophi*’s ;
 “ thy Chariots shall be drawn by the
 “ fleetest Coursers of *Arabia*, and
 “ thou shalt sit in them like the Moon,
 “ in

“ in the Fullness of her Splendour ;
 “ I will hang thee round with Dia-
 “ monds ; thy Gardens shall vie with
 “ the Gardens of *Isfahan*, and thy
 “ Pastures lie extended as your Coun-
 “ ties ; from *Elleabad* to the great
 “ Mountain of *Demoan*, even all that
 “ is *Ibrahim's*, shall be thine, if so,
 “ thou wilt give him thy Love :
 “ Thou shalt be his only Wife, and
 “ he will wed thee for ever, and no
 “ Concubine shall approach thy *Ha-*
 “ *ram.*”

I stood where I could observe her
 when she received the Letter ; her
 Cheeks were dyed with Crimson, and
 her Eyes lost their Mildness ; she grew
 pale, walked frequently to and fro,
 sometimes stopped as if she was ques-
 tioning herself : After much Agitati-
 on, she sat down composed to her
 Paper, and I retired : In the Morn-
 ing,

“ sents of Friends are preserved with
 “ more hallowed Care: I say not,
 “ that Love like yours is unnatural;
 “ but, among us, it is unlawful to
 “ indulge it, and would be unnatural
 “ in her who hath the best Instructor,
 “ a faithful Husband, to teach con-
 “ jugal Fidelity. If, while I meant
 “ Hospitality and Friendship, I have
 “ given Appearances of more, I will
 “ restrain that *More*, not lessen *Them*,
 “ if *Ibrahim* will no longer indulge
 “ a Passion, which must be painful
 “ to himself, as it is injurious to his
 “ Friend, the beloved Husband of,

“ *Anne.*”

OH, *Aza*, what did I feel? All
 that Love could hope, came flatter-
 ing me in the first Line; at the Se-
 cond I cursed her Virtue, though I
 revered it. I was ashamed to see
 her

her again ; and more ashamed to see my Friend : Yet I could not endure her Absence ; ten Times I would have resolved to avoid her that Day ; but so fond I was of seeing her, that I could resolve on nothing else. She received me chearfully as before, and with an Ease that lessened my Confusion, while it doubled my Desire ; yet she saw me not so often, nor stayed so long : I affected to admire her less, but when my Eyes were turned from her, my Heart was fullest of her ; when I laboured to seem less attentive to her, she would grow more free and unrestrained ; this also, and every Thing, increased my Passion ; too full to suppress it, Sighs told her, before my Words, that I was more and more her Slave. Shortly, *Aza*, lest her Husband should discover my Affection, she pretended Sickness, and changed her Country for her City-

House, that her Husband's Uneasiness for her, might draw him to the Town, and separate us while yet we were Friends: Accordingly, my Despair, and his Anxiety for her, compelled me to urge his Departure from the Country, the Day following. As we travelled together, I had once determined to stab him, and force her away; — but she loved him; — and he had taken me to his Bosom! At my House we parted. She has persuaded him to visit some of their healing Springs; and since I have never seen her: Life is a Pain to me, *Aza*; and I am hastening to lay it down in thy Presence.

SOON after this Letter, he visited me here, but so changed from the florid, chearful, happy *Persian*, that his Voice only could persuade me it was he; his Spring was gone, fallen
into

into the yellow Autumn ; his Conversation was no more of Books, of Courts, and of Men ; his Joy and Pain were to talk of her ; he bore about him a Picture of her, which he said was of inferior Beauty ; but if she be of equal Fairness, she is more lovely than all the Daughters of *Ghilan*. I advised him to return to *Persia*, and in the Business of his Government, and the Pleasures of his Palace, lose the Memory of her ; offering, at the same Time, to accompany him : But hearing she was at a Town called *Bath*, he resolved to see her once more, and then promised to return. He had not left me four Hours, when the Sky grew troubled as his Mind, and a fatal Tempest extinguished the brightest Lustre that hath shined in *Persia*. Never did hard Fortune bear so heavily on *Aza* ; the Works which *Ibrahim*

hath left in my Hands, will convince thee, how unfortunate it hath been to others, that he was born to meet that fair, and obstinate *Britain* : But each Man hath his Fate and his Governor, whom he may not resist.



LETTER XVIII.

AZA to ABDALLAH.

[From DUBLIN.]

ITOLD thee, *Abdallah*, that the Trade of this Island is limited by *Great Britain*, therefore its Merchants are not like to the Princes of *London*: Yet the Island is not without a Trade arising from itself. Thou must not expect from me a minute Account of this Particular; take it generally as it occurs to a Traveller. Commerce principally arises from Native Growths, from Manufactures, navigable Rivers, Ports, and Shipping; perhaps no Island abounds with more extensive Bays, and commodious

F 4 Havens.

Havens, than this ; yet all its Shipping, are not in Number, equal to those of one Port in *England* : The want of Timber may be one Cause of this Defect : I am told, the Island was originally covered with Oaks, which in barbarous Times gave Shelter to Rebels, and made the Subjection of this Island to the Kings of *England* precarious ; therefore the *English* Adventurers here, bound their Tenants by Covenants to cut down the Woods, and a Dislike of too much caused the Destruction of all their Timber.

NAVIGABLE Rivers are not only useful to inland, but to foreign Traffic ; the Rivers of this Kingdom are many and large, and capable of being made navigable, but they have not been enough attended to, and in the present Regard had to them,
Spleen,

Spleen, and Party, and Selfishness, too much interfere, and bow the public to private Interests.

THE native Products of this Kingdom, are Corn, Cattle, Wool, Flax, Fish, Lead, and Copper. Corn is a Commodity not enough cultivated, even to support the Natives, a Neglect which no Policy can justify, and which, by any Scarcity of Grain in other Parts of *Europe*, is made very grievous: The richest Parts of the Island are laid out in extensive Pastures, which wanting the Labour of human Hands, produce but a small Part of the Value, which by Tillage they would give: The old Natives who have been long bowed by Servitude, are consequently sluggish, and inclined to the lazy Employment of tending Herds and Flocks: The Island also is thinly inhabited, and

tho' it be by Nature rich in Soil, and capable of supporting more than three Times the Number of its present Possessors; yet many of its great Towns are not more peopled by both Sexes, than the Seraglios of our glorious Sultans have been by Women.

-----Cattle is a Product which has ever been of great Consequence to this Island: About an hundred and twenty Years ago, the Traffic in this Commodity was so great, that the Skins and Fat alone of their Herds, in Effect, balanced their whole Trade, and were of more Worth than all their other native Commodities; the King's Custom or Tax upon their Exportation, being more than ten thousand Pounds a Year: When this Island, which about the same Period was for some Time unsettled, and rent by Rebellion and Massacre, became again composed; this People renewed

newed the breeding of Cattle, which they sent young to *England*, and took in Exchange their Cloathing and other Necessaries : But *England* urged by some local Outcry, prohibited the Importation of living Cattle, and *Ireland* was obliged to Manufacture its own Wool for Cloathing ; this Necessity brought Manufacturers among them, and they were soon able not only to supply themselves, but the foreign Markets of *Spain* and the *Netherlands* ; which *England* no sooner perceived, than she restrained their Exportation of these Manufactures to foreign Parts. These People, being thus prohibited from sending their living Cattle to *England*, and their manufactured Wool to other Markets, were compelled to improve and fatten their Cattle for Slaughter, and to traffic with their Beef, their Butter, Skins and Tallow. *France*

at this Time, was improving her Woollen Manufacture, and in this nothing could serve her more than the Restraint laid upon *Ireland*; *Irish* Wool was necessary to *France*, and as every fourteen Pounds thereof imported into *England*, paid a Tax of Nineteen Pence Farthing; *France* bought it so cheaply, as soon enabled her to rival *England*: This induced a Necessity of making Laws, to prevent the Exportation, of Wool to foreign Parts; and *England* hath lately opened all its Ports for the Reception of *Irish* Wool when it is spun, as a Recompence for its other grievous Restraints: The mention of Cattle introduced this Account of the Wool, of which I shall only add, that it is capable of being and would be better manufactured for the domestic Consumption, if the People were permitted to send it abroad, fully manufactured,

factured, and even without such Permission, if the Nobility were as great Encouragers of their own as of foreign Commodities : Much depends on their Chief Governor, whose Example they are very prone to follow : Their Breed of Cattle is now so improved, that their Beef vies with that of *England* in Goodness, and never wants a Market in *France*, in *Portugal*, and the *Mediterranean* : As their Beef, so their Hides, Tallow and Butter are improved ; for all these are subject to the same general Defects, and improveable by the same Means ; and these make a considerable Part of this Kingdom's Exports, and of its Ballance against unneedful Importations of Wine, and other foreign Luxuries.

THERE are Mines of Lead and Copper in this Kingdom, but they
are

are not worked to the greatest Advantage: There are also Mines of Coal or Fuel, but the Want of navigable Rivers lessens their Value, and tho' great Sums have been expended in them by the Public, yet, from Want of skilful and wealthy Conductors, they are not so managed, as even to keep down the Price of *English* Coals.

FLAX is a Commodity whose Manufacture is brought to great Perfection, and no Country is fitter for such Employment; the Soil and Climate, from the frequency of Brooks and Winds, being very proper for whitening Linnen: Much of the Flax is raised here, though the Seed is generally imported from *Russia*, which by this People is called the *East Country*: Flax was first spun here above an hundred and twenty Years ago,

ago, yet it is not more than sixty Years since the Manufacture of it was properly encouraged, and brought to any remarkable Perfection: *England* is the Market of this Commodity, and would buy all the Linnen which this Island could make, for it takes annually from *Germany* and other Countries, more than twenty Times the Quantity that is made here: But this Manufacture has diffused itself only thro' the *Northern* Parts of *Ireland*; the *Southern* are engaged in the Traffic of Beef, Butter, Hides, Tallow, Woollen Yarn, and a Manufacture of that Yarn which is called Camblet, and sent by Stealth to *Portugal*, and other warm Countries.

THERE is a Mine of Treasure, *Abdallab*, surrounding this Island, which is not properly regarded; I mean the Sea, which is stored with
the

136 L E T T E R S *from*
the most delicious and healthful Fish ;
yet there is neither a Company for
promoting the Fishery, nor a large
Fishing Vessel belonging to the Island :
If a Company of the richest Families
of the Kingdom, was established with
certain Privileges from the Crown,
and Grants of Money from the Pub-
lic, I believe a Traffic might be in-
troduced which would much enrich
this Island, and benefit *England*, by
breeding Sailors for its Navy.



L E T-

LETTER XIX.

AZA to ABDALLAH.

[From *****.]

OMAR is with me, his Knowledge outstrips his Years, and his Love of Thee keeps Pace with it. We have viewed this Island, and it is worth contending for: We travelled all this Day thro' a fair Country, along the Side of a Lake bordered with Shrubs of choicest Smell and Beauty; the mountainy Sides which hung over the Lake, and were inaccessible to the Feet, were cloathed with Trees of everlasting Green, whose Branches were loaded with Clusters of red transparent Berries; the Trees are called *Arbutus*; our
Journey

Journey was thro' Scenes of wild and varied Beauty: Whilst we were amusing ourselves with the Variety of Prospects, and the Music of the Woods, we were suddenly alarmed by the Yells of Women howling, and beating their Breasts, and throwing themselves prostrate on the Ground; the Eccho of their Lamentations from the Water and the Hills was dismal: That, said my Friend, is the Funeral of a Christian of a different Sect or Opinion, from that which is established by our Laws, and those Cries are so peculiar to this People, as to be distinguished by the Name of this Country.-----Of a sudden, their Groans ceased, and they rose from the Ground, and departed with much Appearance of Mirth: What, said *Omar*, means this Change? Is the Dead revived, or have they so soon forgot their Kinsman or Friend?

Those,

Those, answered our Conductor, are neither Kinsmen nor Friends of the Deceased; what you saw is a Ceremony performed without any real Sorrow, and as well over the Undeserving, as the Deserving; Custom has established this feigned Representation of Woe, and Custom is with us more powerful than Laws: The Number of these Actors is proportioned to the Fortune of the Deceased, and the Generosity of those to whom it descends, and as the Grief comes not from the Heart, it is expressed as easily for the worst as for the best Men: When this Ceremony is performed, it is usual to buy a Character of the dead Person, which, for a small Sum of Money, is dispersed over the Kingdom in the public Papers: Many of those stupendous Monuments at *Westminster*, which
you

you so much admire, are erected to the Memory of Men, to whom greater Justice had been done, if their Names had been buried with their Bodies: But every Thing in these Kingdoms is to be bought. If, said *Omar*, every Thing is to be bought, why do you not buy honest Senators, for I hear you often complaining that you want such Men? Sir, replied my Friend, they are the first Things bought, but their Prices are high, and the Ministers engross them entirely:-----A happy Government, said *Omar*, where the most honest Men are the first who are hired by the Ministers:-----We do not, Sir, find it so happy; they serve the Minister, but he does not always serve us; nor can we depend on those, who have once set a Price upon that which ought to be inestimable: The
Honesty

Honesty of a Senator, is like the Honour of a Virgin, when it is once sold, it is lost both to the Seller and the Buyer.



LET-

L E T T E R XX.

A Z A *to* A B D A L L A H.

[From DUBLIN.]

THESE People call us Easterns voluptuous, *Abdallah* ; yet there is no Sense ungratified by them ; they are partial to the Taste, and if they sometimes rob the rest of Enjoyment, it is to gratify that. When I dined first in *England*, the Table was covered with as many Dishes as it had Guests, one of which would have fed the whole Company ; when I had satisfied my Appetite, the Dishes were removed, but they were no sooner taken away than the Servants brought in a greater Number than the former : I
rose

rose immediately, apprehending this new Dinner was for new Company, but I was desired to sit down and eat again, tho' I had dined most plentifully. If any Appetite had remained, the Appearance of the second Dinner would have destroyed it: I could not discover what any Thing was, for nothing appeared in its proper Shape: Eggs came up in the Form of Cylinders, and Birds were metamorphosed into Beasts; it seemed as if the Business of the Cook was to change every Thing that was good in itself, into an indifferent Likeness of some other Thing: The best Mutton became bad Venison, and rich Veal was changed into poor Turtle: I thought that the Cook who was so dextrous in converting Things, might be as skilful in mixing imperceptible Poisons, and knowing at the same Time that he was from a Country which bears no good
Will

Will to *England*, I eat what pleased myself, and left it to them to please their Cooks. This People follow the Example of the *English*, yet they eat much less, for they labour less, and drink much more Wine : They go to such Excesses in their intoxicating Liquors, that my Friend says, it would be no difficult Task to take any City of this Kingdom by Surprise, two Hours after the Time of dining, as half of the People are at that Time usually mad : Their Excess is owing to the Cheapness of the Liquor, which is imported at a small Cost, as they say, although, in Reality, it is at the Expence of their Health : They Exchange their own Commodities, which are necessary to the Support of Life, for those which shorten it. The Consequences of this Intemperance are various in different Men : in some it excites Riot and Cruelty, in others libidinous Desires ;
what-

whatever Passion it hath awakened will probably be gratified, and with less Moderation, thou mayest believe, than amongst us whose Reason is influenced by the Passion alone. The Rich have their Wines, the Poor have a cheaper Draught, and so strong, that a little produceth the Effect of a large Quantity of Wine: And as the Poor Man's Liquor also performeth its Effect in a short Time, consequently, in a few Minutes after his Day's Labour is past, he is as fantastically happy as the first Lord of the Island.

PERHAPS there is some better Cause in Nature for the Intemperance of this People than Wantonness: This Island lieth exposed to the great *Western* Sea, it aboundeth also with many Lakes and Morasses, by which Means its Air is moist, and much oppresseth and diminisheth the Spirits; therefore to avoid

G

Sadness,

Sadness, they have recourse to *Liquours*, which give more speedy Aid than Reasoning or Philosophy would do, and, by recruiting the Spirits, dispel those gloomy Sentiments, which in *Britain* often end in Suicide. Even this will not justify all the Consequences of their Excess; and Temperance, accompanied by Exercise, which produceth long Life here as in other Countries, would probably produce a more equal and lasting Chearfulness.



LET-

LETTER XXI.

AZA to ABDALLAH.

[From DUBLIN.]

THOU enquirest of the Games and Diversions of this People : The Peasants, whose Poverty will not permit them to copy the Rich, have Exercises healthful, manly and lawful, requiring Activity of Foot, and Dexterity of Hand : Among their Superiors, a Spirit of Opposition is so great, that no Games please them more than such as the Law discourages : Playing with Cards, which I mentioned to thee before, with Dice, or in any other Manner which is restrained by Law, is grown from a Diversion to be the

G . 2

Business

Business of one half of this City, in public and private Places ; and it is not strange that the People should incline to these Games, since the very Laws made to restrain them, reserve a Power to the Governor, and all who resort to his Palace, to play at their Pleasure, proceeding even to establish the Palace, and all other royal Houses, to be the only Gaming-Houses : The People very naturally believe that there is uncommon Pleasure in things which are permitted to their Governors only ; therefore, if these Laws are designed to restrain Gaming, they are very extraordinary ; for to make the same Act offensive in one House, and innocent in the next, seems absurd. If Kings would have their People do right, they should lead them by Example : For the People ever did, and ever will follow them ; and this People had lately a Governor, who,

who, though he was no Enemy to these Games while a private Subject, suppressed all Gaming Places within the Palace when he was set up for public View and Example.----- There is one Species of Gaming which, though it be forbidden, is almost annually practised, and all the Nation indifferently invited to the Game: This is a Play of Chances, in which seven to one are certainly against every Adventurer; yet as some Prizes are great, and Hope never leaves us, this Game taking hold of a general Passion, is generally practised: In its Consequences it is not only fatal to Trade, but, what is very deplorable, it bears heaviest on the Unfortunate, for they are most given to indulge Hope; therefore every Bankrupt-Merchant, Card-ruined Nobleman, poor Clergyman's Widow, and half-pay Lieutenant, instead of employing their little for a

small but certain Gain, throw it into this Wheel of Fortune, where, of fifty thousand Persons, not more than twenty can be great Gainers, and forty three thousand five hundred perhaps must be Losers : While a Chance remains, they are too much heated with Expectation to regard any other thing ; and after two or three Month's Indulgence on a visionary Fortune, thou mayest hear them publickly cursing their Folly, and the Game as an Imposition : Yet they will adventure in it again : Idleness is not its only Consequence ; like other Games for Money it introduces little Arts and Tricks of imposing ; a Man whose Ticket cost him only twenty Shillings, will for one Shilling sell it for one Day, and many are ready to buy, though perhaps there are many thousand Chances that it may not be drawn that Day, and at the least six or seven Chances that, if
it

it be drawn, it will not be a Prize : This one Game engages Men in twenty ; and almost every Year, fifty thousand Persons are employed for a Month or six Weeks in hoping, dreaming, or cheating. Perhaps all the Money is spent in the Nation, but then the Nation had the Money before, and by the Idleness hereby occasioned, much is certainly lost : This Game has also a worse Effect here than in *England*, where Industry is much greater, and the People are therefore better able to waste a twelfth Part of their Time in Gaming. Of all the Arts employed to corrupt the Minds of Men, that of Gaming is one of the most pernicious ; it diverts Men from a Reliance on Heaven and their Labour, to a Dependence on Chance : It easily takes hold of young and sanguine Minds, and retains them so strongly, that even Age and

Experience can seldom release them from its Hold. Covetous and prodigal Men run hastily to it, and it strips one of his remaining Honesty, the other of his Fortunes.——



LETTER XXII.

AZA to ABDALLAH.

[From DUBLIN.]

I Am not so accurate a Judge of the Language of these Islands as to inform thee of the State of Eloquence; therefore I took Occasion, while we were amusing ourselves in a pleasant Garden, to ask the Opinion of a Man, at whose House I have lived and enjoyed much Ease and Friendship. Eloquence, he said, *Aza*, is too generally applied to every Species of refined Speaking, whether dictated by Virtue or Vice, by Truth or Falshood: I have often wished that Name was given only to such Strength and Refinement of Speaking, as is accom-

panied by a Love of our Native Country. But it is difficult to discover Reality ; Men of great Ability are powerful in varnishing meaner Passions with the Gloss of public Virtue ; therefore plausible and ingenious Arguments, adorned by elegant Words, have obtained the Name of Eloquence ; and he is reckoned not less an Orator who can retard and perplex an honest Proposal, than he who is the warmest Advocate for promoting it. We have little of the Eloquence of these Islands later than two hundred Years ago which would be relished now, for our Language has been daily changing : Arts and Sciences lay obscured till the Period I have mentioned, when Liberty revived with Property, and Independence of Fortune awakened Freedom of Speech : Arts then began to be cherished, but they were still confined principally to the Shade, to Academies, and

and the Walks of Monks; the Dialectic Art was studied, Reasoning adhered to the Modes of *Greece*, to certain Figures and Rules, and forensic or parliamentary Eloquence shaped itself after this formal scholastic Disputation: It was therefore dry and hard, strict and awkward, as if it trod in Fetters; it was in Matter strong, but in Form inelegant; in Order too orderly; and instead of assuming luminous Words to lighten the whole Oration, it only ventured on particular Occasions to borrow a shining Similitude or Illustration: The judicial Eloquence of *Verulam*, the greatest Genius of *England*, was richer in Matter and Words than that of most others in his Time; yet it abounded with quaint Oppositions, frequent Quotations from the Antients, and sometimes a Smartness instead of Solemnity; his Sentiments were crowded, and therefore not always

ways very clear; his parliamentary Eloquence contracted a Stiffness from his Judicial.

THE Pendants of King *James* was flattered by his Court; and Quibble and Pun, the lowest Wit, the most superficial Refinements and Distinctions of Words, succeeded to Copiousness and Strength of Matter: Slavish Dependence and Abjection of Mind induced as mean and slavish Diction; as Virtue and Liberty declined, true Eloquence declined also. When Tyranny began to threaten the Island, and Oppression roused Men, Eloquence began to rise with them: Abundance of great and interesting Matters called forth an Oratory that attended to Things more than to Words, and violent Indignation gave a Flow of Language to which tame Servility was unused: Every Lover of his Country laboured

boured to paint its Distresses; and Eloquence, in the Character of *Hyde* impeaching corrupt Judges, assumed a looser Garb and a freer Walk; it grew dilated, copious of Expression, majestic, animating the Mind and filling the Ear; it was at the same time abundant in Matter, apt, and not unadorned: Yet it was scarce seen and admired when the licentious Fury and untuneful Jargon of Party banished it from public Assemblies.----

THE Contests and Struggles for Liberty were followed by a Calm of stupid Acquiescence to the most fatal Measures: Wit and Luxury succeeded to Distress and nervous Sense; and Eloquence, instead of preserving its Strength, grew pretty, neat, and flowery, pleasing but not inflaming, and sweet without Poignancy: A Deluge of Corruption flowed in, and over-

oversetting Virtue, true Eloquence sunk with it: Violent Attempts to overturn the Constitution again roused a Spirit of Virtue, and Eloquence springing up with it, was in a few Years in greater Glory than ever: It was strong, ornamented, and numerous: The Sentiments were bold, the Arguments apt, the Composition orderly: In the Trial of a slavish Priest it appears with high Lustre; in this State it continued some Years, and a few Senators, who lost not their Virtue, preserved it chaste and pure while they lived: When Corruption became the chief Engine of Government, and foreign Manners were introduced to debauch and weaken the Minds of Men, Eloquence was made the Bawd of Vice; its Strength and its Elegance were employed to cover Falshoods and the basest Purposes: Men were bought to speak and to vote, and Eloquence
fell

fell in Estimation in Proportion as it wanted Sincerity. Yet at this Day there are Men whose Talents for Speaking will not be unadmired by Posterity, tho' by the Iniquity and Prostitution of many, all Men are now subjected to Suspicions of their Sincerity, which I shall not undertake to call either just or unjust. When I was last in *England*, Curiosity led me to hear the judicial, parliamentary, and ecclesiastical Eloquence of that Kingdom, in all which there are Men very eminent: Among the foremost was a Native of *North Britain*; he excelled in Order and Ornament; yet his Ornaments were never studied, they flowed from his Matter, and with such Ease, that though no Man could speak more elegantly, it seemed that he could not speak less so: He was quick in distinguishing, of Memory so tenacious that he could range the Testimonies of
thirty

thirty Persons in different Cells, and immediately call them forth with the same Ease as if he took them from Paper: As a judicial Speaker he seemed but little inferior in Subtilty and Elegance to the celebrated *Greeks*; in Decency he was superior, in his Narrations plain; in ranging his Arguments, concealing his Weakness and displaying his Strength, he had no Rival; he concluded always strongly, sometimes with his best Argument; with a short and weighty Enumeration when many Arguments had been lightly dispersed through his Oration: He could mix Raillery, but seemed to avoid it, and hasten to serious Arguments, as if he blamed himself for using others: His Voice was clear and musical, to some it was too acute; I cannot forget the great Abilities, Candour, and Humanity, which were displayed in his unstudied Reply to the written Answer
of

of a Lord accused of Rebellion, who attempted no Vindication other than his own Affeverations, opposed to a Load of Facts fully evidenced : *I wish, said that humane Speaker, the inflexible Rule of Law, as it still stands in Prosecutions of this Kind, could have allowed him to make his full Defence by others : The Appearance of a Hardship would have been removed ; but as this Case is circumstanced, the removing that Appearance would have helped the Prosecution much more than the Prisoner. I speak it feelingly, I had rather reply to the ablest Advocate, than do what my Duty now requires of me : It is painful to the last Degree to observe upon any Thing which has dropped from himself. Proceeding afterwards to answer the Vindication, his Words were ; The noble Lord says, the Witnesses who could clear him, are not here ;-----He has not had Time enough to bring them*

them-----He complains of their having been prevented-----As he has not Witnesses enough, he will not call any. These are Pretexts; but he let fall the true Reason why he has no Witnesses---There is no making Brick without Straw; -----There is no calling Witnesses without Facts ;----- There is no making a Defence without Innocence ;-----There is no answering Evidence which is true.

IN parliamentary Debate, I am told, he was at first too formal; when I heard him, he was easy, fluent, copious of Matter and Words, accurate of Expression, rounded in his Periods, clear and without Affectation: In Action not so correct.

C--- T---, a young Man, was at the same Time in parliamentary Debate nervous, copious, and vehement: In Order not most exact, but in Sentiment

ment strong, in Expression animated ; his Figures were glaring, and his Illustrations grand ; a Tide of Matter and Words bore his Hearers with him, even when he digressed ; and tho' there was something in his Eloquence which calm Judgment might prune, there was nothing which a warmed Audience would not admire : When the Law was proposed for preventing clandestine Marriages, which seemed to restrain the Freedom of Marriage ; with what Dignity and Clearness did he open its Nature and Consequences, its Tendency to throw the Wealth of the Nation into the Estate of Lords, and break the Equality which *Henry VII.* had so wisely effected ; resembling it at one Time to the *Gentilitium municipale* which made Estates unalienable, at another Time comparing these Channels, that are to carry Wealth to the Nobles, to the Rivers

Rivers that roll their Waters into the *Caspian*, and are never seen to flow from it. ---- There is a Man of whom Fame speaks loudly, and on whom the Nation now depends as the ablest Statesman and the greatest Orator it has yet produced: I have not heard him, therefore thou must judge of him as I do, *Aza*, from the Mouth of Fame: Great his Talents certainly are, and if they are directed by equal Honesty, no Man can have a greater Field for Eloquence than *England* now is, no Man can have a more difficult nor a more honourable Employment than to rescue it from its present Distresses and Disgrace: I hope his own and his Country's Honour will grow together, that *England* may love as it admires him: Tho' I have spoke only of deliberative Orators, there are many others who deserve to be remembered.

T H E R E

THERE is an * Ecclesiastic, who was Preacher to an Academy of Law, whom I have heard with Delight: he was grave, dignified, and elegant: his Subjects, whether of Things human or divine, he treated with becoming Majesty: Thou hast seen him, *Aza*; he is a great and a good Man, and true Eloquence comes from such only; look thro' all Experience, Virtue produces Eloquence, and Adversity calls forth Virtue.

THIS Kingdom was slothful and corrupt, till Oppression roused it: Men began then to consider their Situation, and Relations to Society; a virtuous Scene of Conduct was opened to them; they spoke, and they acted with Vigour: Eloquence before had been confined to the Bar; and there appeared often in a barbarous Dress, entertain-

* Supposed to be Doctor *Sherlock*.

taining more by its Oddity than its Elegance ; it appears now in Parliament, and not without Dignity : The Corruption of some rouses Indignation and Ambition in others ; and if Occasions and Subjects were great here as in *England*, Eloquence would soon be equal ; as it seems in one Man even now to be.



LETTER XXIII.

AZA to ABDALLAH.

[From DUBLIN.]

I Was Yesterday in Company with a Bishop, a Country Gentleman, and a Lawyer, who were all arguing about the Means of reforming the present State of *Britain and Ireland*. The Bishop maintained that all Reformation should begin at Religion ; and thereby allowed more than Bishops or Priests of any Denomination are in the general willing to do : Compose, he said, the Differences between the *Established* and *Dissenting* Churches, take away all Cause of religious Quarrel, and there will be more Consistency in political Measures ; the Priests of every Sect
preach

preach their Audience into a Dislike of other Sects, into a most unnatural Averſion which predominates in Affairs with which this or that Form of Religion have nothing to do : Make the two prevailing Sects here of one Mind, or allow to both equal Indulgence.

Tho' you are the only Biſhop, ſaid the Country Gentleman, whom I have heard ſpeaking ſo freely of this Diſſention, yet I cannot agree with you that it is the Cauſe of our preſent Calamities : The political Conſtitutions of theſe Kingdoms are warped, and I fear from another Cauſe than the Differences of Religious Sects; from a miniſterial Deſign of advancing the Prerogative of the Crown above the Reach of the People : Parliaments ſit too long, and the Kingdoms are oppreſſed by *Place-men* and *Tax-gatherers* : You will

will not remove the Effects, while the Causes subsist: Every Placeman, tho' paid by the Nation, yet being appointed by the Crown, is a Tool of the Minister: He will be removed unless he disposes of his Vote always, and the Income of his Place every seven Years, agreeably to the Will of his Master: The more of these Engines a Minister has, the more he is strengthened, the Nation oppressed, and the Crown made dangerous: The People are not so virtuous as to refuse Bribes, nor so vicious as not to vote without them: Deliver them from Temptation, give them free and fair Election, and they will chuse an honest Parliament: But while a Minister has so many Placemen, his fast Slaves, bound under Penalties to outbribe all others; what Preaching, or what mere Form of Religion, will keep the People chaste? Divide and

H Rule

Rule is a Tyrant's Maxim, but never was Scheme so wicked, as that of raising Power on the Corruption of a People's Morals: With his Train of Slaves the Minister goes to the House of Commons, garbles it as he thinks convenient, then, with his Cabal, sits down to tax the Nation, and feed his Minions for another Parliament: *Philip of Macedon*, who exceeded all the Corruptors of his Age, corrupted none but his Enemies; among his Subjects he maintained Chastity and Temperance.-----Let the Number of Placemen be lessened, let more Places be given to Men during their honest Behaviour, and let the greatest Offices be granted by the Parliament; Men will be chosen then for their Virtues: Let new Parliaments be often called; tax all the Subjects alike, and make Soldiers of the whole Nation: While these Things
are

are delayed, the Constitution is running to Decay, by the Means of Men who call themselves *Whigs*, who run from Popery, and yet grasp at Arbitrary Power.-----The Measures of this Kingdom correspond with those of *England*, and are usually concerted there; Corruption is the great Engine, and till the Means of corrupting are taken out of the Hands of Governors, no Government can be good: When a Minister here is no longer fit for managing Affairs, he is pensioned for transferring to his Successor, all the Cities and Boroughs which he has enslaved: Is there an Incampment of an Army which is not made to serve the Purposes of Corruption, by drawing Money to some neighbouring Town? There is no Order in the Administration of our Affairs; there is neither Virtue nor Stability in the Administrators; what

Virtue can be in those who would spoil it in others? There is no Stability, for good and wise Men only are stable and consistent in the Public Service: The common Good is narrowed into the private Interest of one or a few, and thereby the Foundation of Government is changed: It is Time to look about us, and not to wait for Extremities: It has been ever held wise to reform a Government, before the Magistrate becomes absolute, otherwise he may dispute the Reformation, and such Quarrels are always upon unequal Terms, in which the People may lose all, and can gain nothing which was not their own before: What would the People of *England* have lost, if *Charles* the First had succeeded? What did they gain from him, that was not their Right before the Contest? They gained a fuller Ascertainment of their Rights,

Rights, not any new Rights: They made those Constitutional which were not so before: But did they gain then, or at the Revolution in one thousand six hundred and eighty eight, any Right which was not necessary to their Liberty, and therefore theirs by Nature? Even good Constitutions do not always ascertain the People's Rights, but those Rights are ever implied: When the want of Ascertainment endangers the People's Liberty, the Constitution needs Amendment, and to say that what is wrong must continue so, is absurd: If it be wrong, there must be a Power somewhere to right it, and to whom can that Power so properly belong, as to that Body from whom all the Powers of the Government are derived? The People must call for a Reformation.-----
Sir, said the Lawyer, you are warm and hasty; it is true, the People must

call for a Reformation, for a Change of Measures, and not of Men only; but they are not yet ripe for it: Their Blessings are great, and tho' they lose some, yet still many are left; they have been long corrupt, and must have more Losses to rouse, and more Action to refine them.



LETTER XXIV.

USBEK to AZA.

[FROM ERZERUM.]

Venerable AZA,

THOU hast visited the Kingdoms of *Europe*, and thy Knowledge is drawn from Observation of many Nations: Thou hast traced the Progress of all Religions: What thinkest thou of the Christians? Will they hear the Voice of our Prophet? Shall one Religion prevail, or shall the World continue a Stage of contending Sectaries? I speak to thee, as to a Man who hath rooted out the vulgar Prejudices that grow from the Soil where we happened to be

born and educated: Inform me, *Aza*, hast thou discovered in all thy Travel for Knowledge, why the purest Religions have caused more Blood to be shed, than the Sacrifices of the most Idolatrous: From the Formation of the Earth, to the Time of *Moses*, the Religions of Mankind occasioned no Wars among them; Poverty, Injustice, or Ambition, led their Armies to the Field; in *Affyria*, *Media*, and *Persia*, among the *Greeks* and the *Romans*, what Wars were caused by Religion? Ploughing up the Fields of a Temple raised a Tumult in *Greece*, but it was for the Acres, more than for the God. The Successors of *Moses* first persecuted from a Pretext of Religion: The Christians and Mahometans have for Ages been destroying each other: How many Millions have our *Eastern* Emperors sacrificed around the Tomb of the Crucified
JESUS?

JESUS? The Christian Princes have failed Thousands of Miles to slaughter us, because we inhabited the City where their Teacher was buried; but we prevailed against them, for our Prophet was mightier than theirs. The ten Precepts of *Moses* inspired not War, they were simple and pure, and derived from God: But they were carried with the Sword through *Palestine*. The Religion of *Jesus* was more simple and pure, it breathed Purity of Heart, and benevolence to Mankind, yet his Disciples have for Ages been murdering each other; and thou sayest, that even now, all the Christians of *Europe* are going to War against each other, because all interpret not alike the Words of their Prophet: They have carried their Conquests to the remote World, called *America*, and, if their own Histories be true, they have unpeopled

Empires, more celebrated than any now in *Europe*, whose Policy was to make the People temperate and happy by Industry, whose Religion was the Worship of the great Animator of the World, and whose Moral Law was, that no Man should have one Rule for himself, and another for his Neighbour: Such the Christian Travellers say, were the Religion, Manners, and Policy of *Peru*, and remained such under the *Incas* its Emperors for the Space of eight hundred Years. What did the *Koran* of the simple *Peruvians* teach, that the Christians should extirpate them with Sword and Fire, or even introduce among them their Intemperance and religious Divisions? The Christians of *America* quarrel no less than those of *Europe*. Is their Religion the real Cause? Or is it the Appetite of Dominion in Princes, covered by the Veil of
of

of Religion, to make the Vulgar Enthusiasts in their Courage and Enmity? If it be so, the Ignorant are deceived, and the Knowing are Cheats; but the Ignorant make the Multitude of Christians; it may be said, therefore, in general, that the Christians act not from the real Religion of JESUS, but from an abused misinterpreted, that is, from a bad Religion: Inform me then, in what better State is the World now, than it was two thousand Years ago; the Multitude of *Romans, Greeks, and Asians* adhered to bad Religions, but, because they differed, they did not therefore murder one another; the Multitude of Christians adhere to bad Religions, and murder one another merely because they differ: Observe the like in the *East*, the *Persian* curseth *Ebubekir, Omar* and *Osman*, whom the Mussulman revereth, and the Mul-

titude of the *Persians*, and the *Mussulmen*, therefore hate, and seek to destroy each other: Tell me, *Aza*, canst thou unfold this Mystery; or must we wait for the great Day, when we shall behold the Prophet in his Glory.



LET-

LETTER XXV.

AZAZA to USBEK.

[FROM DUBLIN.]

USBEEK,

THOU sayest truly, the Religions of *Moses*, of *Jesus*, and *Mahomet* are pure: When thou askest why God permitteth the purest Things to be most abused, remember that thou askest of a Mortal: Can the Ken of Man pierce into Eternity, or the Line of his Understanding fathom Infinity? He only, whom God hath pleased with more than human View into Futurity, can inform thee whether the Christians will listen to our Prophet: I will tell thee what I see,

see, and let thy Reason conclude as it best may.

THE Christians differ not so widely from the Mussulmen, as is generally supposed: They reverence God as we do, teach the same Piety to Parents, and Love of one to another: Such among them, as believe the Divinity of Jesus, speak as wonderfully of him as we do of Mahomet: They say that he was with God when he laid the Foundations of the Earth; that his Coming was foretold from the Beginning of Time, and that an innocent untouched Virgin, conceived and brought him forth; at his Birth the Heavens were joyful, and the Mountains broke forth into Songs; Thousands of Angels chaired round his Birth-Place, and the Thrones of the Earth tottered at his Appearance: Down fell the Graven Images, and the Oracles were silent;
God

God led the Magi of Persia to worship him, and made the Stars their Guides, and their Torches by Night; with a Sceptre of Gentleness he came, and his Head was incircled with a Diadem of Goodness: Sorrow and Sighing fled before him; the lame Man leaped, the Tongue of the Dumb sung; the Lyon and the Lamb lay down together, and the Desert blossomed as the Rose.

MORE than this is said by those who admit his God-head, but all do not; that *Arianism* hath spread itself through *Europe*, which prevailed in the *East*, before our holy Prophet enlightened it; therefore thou mayest believe that *Europe* is preparing to receive his Doctrine.

THE Christians expect a Life after this, and a Paradise not unlike ours; in which they hope they will have no
Wishes

Wishes ungratified: Many among them argue for Predestination, and many against it; yet all admit that the Belief of it is wisely encouraged among Soldiers, and thereby confess that it lessens the Fear of Death, than which there cannot be a worse Enslaver of the human Affections, nor a greater Stay to heroic Actions.

HUMAN Nature is much the same in all civilized Countries, and points out the same moral Obligations and Duties; the same Veneration of God and Benevolence to Men. Nations differ in Ceremonies, which are generally political Things, as they do also concerning the Teachers of their Religions, the Christians believing more miraculous Things of *Jesus* than are reported of God's last and greatest Prophet: Yet when these People have cast off their Faith in the Divinity

nity of *Jesus*, which they are encouraged to do by some of their learned Priests, who deny a multiplicity of Gods, they will differ from us so little, that, perhaps, without Force or Violence they may be brought to receive the Law, which was handed down to our Prophet by the Angels from the Throne.



LET.

LETTER XXVI.

AZA *to* ALI IZRA.

[From DUBLIN.]

THOU hast heard of the PRUSSIAN; he inheriteth his Virtues from a long Line of Heroes: He no sooner mounted his Throne than he employed his peaceful Days in reforming his Courts of Justice, in rescuing his Subjects from the Uncertainty of mixed contradictory Laws, and in establishing an orderly System founded on those general Principles, which are admitted to be just in all civilized Countries: He reduced his Laws to the smallest Compass that Perspicuity would admit, and forbad
all

all Commentaries or Explanations of Teachers who might by their own Spirit corrupt or misinterpret the Spirit of the Laws. His Court is chaste, and his Subjects are temperate and strong: He is not less conspicuous in the Field than in the Cabinet, for he is his own Captain and his own Minister; and Report sayeth of him that he doth Justice, and will compel other Princes to do so: It is evident, that he judges before he determines, and when he hath determined he executes: His own Security requireth more Attention, than any Prince's of *Europe* to other States, yet is this Prince daring enough to invade the Territories of his most powerful Neighbour and Enemy, for he seems to think it prudent to strike first, when he finds that a Blow is meditated by others: It is not a Week since he imprisoned the Troops of
one

one Prince in their Camp, while, with inferior Numbers, he marched to attack, and defeated the Armies of another Prince. His sanguine Admirers say, that he never draws his Sword but to right or prevent a Wrong, nor sheaths it till the Wrong be righted or prevented. They may extend their Praises too far, yet all admit, that he hath much heroic Virtue, and is, with a few Subjects, the Glory and the Terror of *Germany*.



LETTER XXVII.

AZA to OSMAN.

[In ATHENS.]

THOU sayest, the Arts are weeping around thee; thou lamentest their Fall, and it is to thee Matter of Wonder, that the Dignity and Elegance of their Works could not stay the Rage of War: It grieveth thee to see Relievoes that employed *Polycletus* or *Myron* stuck in the Walls, and over the Doors of House, which Architecture would disclaim: Yet amidst those Ruins thou hast more matter of Pleasure than this Island can afford; thou seest the Remains, of the celebrated Works of Antiquity,

quity, and Desolation and Time have spared the Temples of *Theseus* and *Minerva*, for thine and the Sculptor's Admiration.

THE Arts are here unknown, or in their Infancy, therefore, I can say little of them that can give thee Entertainment. These People are addicted to Music, and their ancient Songs are set to a Measure that is pleasing, but often solemn, even to Sadness; which by some is ascribed to the old Servitude of the People: They are pleased at this Day with lighter and quicker Measures.

ARCHITECTURE hath made some Advances, which seems owing more to a Vein of Extravagance lately encouraged here, than to any general Improvement of Taste, few being Judges of Finesse or Beauty, and many

many both here and in *Britain*, even of those who have travelled for Knowledge, hardly knowing to distinguish the chaste *Ionian* from the gay Order of *Corinth*. *Sculpture* and *Painting* never landed at this Island; indeed, the latter hath sent some of her Works before her, as if she designed not to leave this Kingdom unvisited. Even *Britain* hath not been so eminent for the fine Arts, as she hath been for Liberty; yet perhaps *Europe* cannot shew three Men more justly celebrated for Genius in their respective Arts, than *Britain* now nourisheth. The Musician is by Birth a *German*, who following the good Fortune of his Prince, hath bettered his own; he is distinguished by the Dignity and Grandeur of his Composition; he aspireth beyond the Powers of common Instruments, introducing the Roar of Cannon into his Concerts; and

and if he could command the Thunder, he would roll it to measure.

THE Man who doth honour to Painting, is said to be a Native of *England*; his Talent is to design satirically, in which Employment, few Men have been more happy; perhaps those would deny him the great Character of a Painter, who give that Name only to an Artist of grand and elegant Design with equal Execution; but it seems to me that Painting would be pleased with his Conceits, and give him high Rank in her School of Satirists. I have sent to thee the Progress of an intemperate Youth, in which thou wilt be able to discover much Sense and Satyr, but many Things therein are local Censure, and will be obscure to thee.

THERE

THERE is a Humour yet prevailing in *Britain*, as in other Parts of *Europe*, of expending large Sums of Money, in painting the Ceilings of their Rooms, the Figures whereof can only be seen when the Head is painfully thrown back, and the Eyes as painfully elevated : This Humour, which I can suppose to have had some sensible Cause, when it was employed on the Ceilings of *Romish* Temples to catch the uplifted Eyes of Idolaters, hath taken hold of very ingenious Persons, and daubed the Ceilings of their Banquetting Rooms, which they profess to make entirely for the Ease of their Guests, though it hath often pained me to gratify my Host in examining his Expences over my Head. The Disposition of Figures, in order to please the Beholder, requires Judgment, as well as the Execution

I

cution of them ; and the truest Taste is to make a Matter of Elegance appear an Object of Use, and each reflect Beauty on the other ; as did the *Phæacian* Prince, whose Banquetting Room was adorned by golden Figures of elegant Boys exalted on Pedestals, and with lighted Torches in their Hands, illumining the Guests.

THE Place where thou residest was the favourite Habitation of *Sculpture* ; there was a Serenity in the Air around her, which made her Conceptions easy and clear ; she was free and unrestrained ; she mixed with the chastest Fancies, the ablest Statesmen, the most powerful Orators, and the wisest Philosophers, for they lived around her, and she formed her Taste among them : She chose her favourite Scholars from the People with whom she

she resided; and her *Roman* Disciples could not equal their Elegance :

————— Περὶ γὰρ σοῖσι δόξαν Ἀδύτην

Ἐργα τ' ἐπιστάσαι περιπαλλέα, καὶ ὄψεις ἱεῖρας.

War, more destructive than Time, hath overwhelmed the greatest Glories of Sculpture, yet hath left enough whereby to discover her Beauty and lament its Decay. If thou sawest the superb Monuments which the *Britons* have lately erected to the Memory of the Deceased, in their Temple at *Westminster* ; perhaps thou wouldest imagine, as I did, that Sculpture had taken her Residence for a Time in the City of *London* : The Works which she hath lately given to the public View, filled me with Admiration, and I searched every Statuary's Shop in order to find where she was working : Walking thro' a Yard where Men were variously employed

ployed on Blocks of Marble, I observed at the End thereof a Room, in which were disposed a Variety of Models sketched in Clay, in each of which appeared the Touches of a masterly Hand; one of these had a Grandeur which pleased me particularly; the Design comprehended an Obelisk tottering from its Base and rived from the Top by Lightning, the Angel of Resurrection appearing on one Side of the Obelisk floating on Clouds and sounding a Trumpet; at the Foot of the Obelisk, stretched on a Tomb, the Figure of the Person to whose Memory the Monument was raised; awakened and rising at the Sound, his Right Arm thrown out towards the Side whence the Noise issued, and disengaging him from the Shroud, his Ear turned to the Trumpet: On another Side of the Obelisk was Time treading down Death, and
breaking

breaking a-cross his Knee the Arrow of which Death, to the last, kept his hold. Sculpture, it seemed, had been busy there; elevated Sentiment and fine Expression appeared in all his Models: I enquired in whose Shop I was, and an ordinary Labourer pointing to a little Man busied in dressing a Figure of Clay, told me it was the Shop of ROUBILIAC.



LETTER XXVIII.

AZA *to* ABDALLAH.

[From DUBLIN.]

THERE are few Kingdoms wherein Marriage is more free and yet more restrained than it is in these, among the Protestants: Persons are not here distinguished into the Estates of Liberty and of Slavery; Service is voluntary, and all are free as by Nature; therefore Marriage between the Poorest and the Wealthiest, the Lord and his Serving-Woman is neither unlawful nor dishonourable: In this Island, Birth is generally much regarded, and Money in *Britain*; for the latter Island hath been longer freed

freed from the Aristocratical Power and the Pride of Family, and hath enjoyed more extensive and profitable Commerce: Yet, tho' Money be generally respected there, it is far from being the universal Object of Regard, for, perhaps, there is no Spot of the Globe, which hath Inhabitants of so various Humours as *Britain*; wherefore more fantastic and more generous disinterested Unions are no where to be seen: It is not uncommon to see the Vigour of Nineteen yoked with the Infirmities of Ninety Years, nor the staid Wisdom of a Senator coupled with the Levity of a pert Coquet: These Things would excite thy Laughter; but thou wouldst smile to behold a Man of Genius, Nobility, and Estate, wooing the Daughter of his Tenant, for her Beauty, Modesty and Health: I am told, that these Possessions, which every where

draw Admiration, were more common, when Luxury was less; and are now more valued because they are more rare; it is certain that they want not Admirers, among the various Characters of *Britain*, who prefer them to Wealth, Birth, or Station, and usually find more Happiness in the Possession of them. Of the most amiable Women whom I have seen in *Britain*, indeed in *Europe*, two were the Daughters of an unprosperous Merchant; yet, for the delicate Beauty of their Minds as well as Bodies, they were selected, * one by a Nobleman, the other rare Example of Nature's Power to please, by a wealthy Commoner: And the two most brilliant Noblewomen, who this Year shine in the *British* Court, acquired Nobility merely by the Force of Beauty: My Host (for he is sometimes

* Lady M——.

times whimsical) laments the Marriages of the last, whom he is accustomed to call his fair *Irish* Women; he says, they may stock two noble Houses with healthful Heirs, but they have contributed to unpeople this Island, and have made more young Women ridiculous, who therefore will die unmarried, than before were known; many who have Faces of uncommon Fairness, having persuaded themselves, that Nobility is to be their Price, and despising every thing less, till they find themselves neglected and contemned, perhaps almost beggared by Expence of Dress: This, he observes, is no unnatural Consequence, in a Kingdom where the Vanity of Title, Station, and Family-greatness is too prevailing: — Howsoever that may be, the Freedom of Marriage diffuses a just Notion of Equality, which is the Foundation

dation of Liberty, and all Attempts to destroy the former, strike at the Basis of the latter; therefore, while these Islands think Liberty is worth preserving, they will oppose whatever tends to lessen the received Notions of Equality.

NOTHING seems so inconsistent with this great Freedom, in the Choice of Persons for Marriage, as the severe Restraints after it. There is no Offence deemed more unpardonable, than a Woman's imposing another Man's Child upon her Husband, therefore, if it be proved that she is an Adulterer, she may be divorced from her Husband's Table and Bed; but she continues still to be his Wife, and tho' he hath only a spurious Offspring, he obtains not by this Divorce the Liberty of marrying another; and if a Law be made to give him
that

that Freedom, it will give the like to the Offender.

IF a Woman be barren, whereby the Husband's Hopes of enjoying the Society of Children, and many consequent Endearments are defeated, yet he may not therefore be divorced; and if he hath Children by a Concubine, the Law will not give them his Estate: Indeed Barrenness is not very common, a less Frequency of Coition in these cold Climates, perhaps, increasing both the Pleasure and Fertility of the People.

THE Manners and Tempers of two married Persons may be different, and therefore their Lives very uneasy, yet tho' both should assent to a Divorce, it will not be granted: They may live separately, but, during their Separation, if they should see Persons

sons agreeable to their Dispositions, the Law will not permit them to marry such Persons.

THESE Restraints seem to me grievous, and wisely hath our Law provided, admitting us, when we no longer find Pleasure from one Wife, to take another, and to have many at one Time.



LETTER XXIX.

AZA to ABDALLAH.

[From DUBLIN.]

I TOLD thee, *Abdallah*, that Corruption was destroying the *British* Constitution; yet, when thou hast read this Letter, thou mayest doubt whether Virtue or Vice is most prevailing in *Britain*; and be not hasty to resolve. There is a Fondness of Virtue which survives the general Practice of it, and Men cannot resist the Admiration, when they are lost to the Imitation of it.

THESE two Years past, *Britain* hath been engaged in a War with *France*, during which, she hath distressed the
Trade

Trade of her Enemies, yet hath not preserved her own Dominions. By Misconduct, or worse Causes, she hath lost an advantageous Island in the *Mediterranean*, and a Strong-hold in *America*; and these are not the only Losses: That Reputation for naval Glory, and the Respect which that Reputation commanded, are lessened; Even the Commerce of a Country is affected by its military Glory or Dishonour. *Britain* felt the Consequence of her Disgraces, and her Complaints were so loud against the public Directors, that the King, to make his People content, chose a new Set of Ministers, who promised the Nation different Measures, and disclaimed all Connection with the Men to whose Weakness or Wantonness the Kingdom ascribed its late Misfortunes. Yet they had hardly entered upon Business, they had scarce
taken

taken the Helm into their Hands, when they were dismissed from the Service of their King, to whom, in Appearance, they were most affectionately devoted, for they seemed to raise Grandeur on the Greatness and Virtue of his People. I will not undertake to explain this Measure, which by some is ascribed to Resentment, that a *German* Electorate, the hereditary Firm of the Family reigning in *Britain*, was not enough regarded by the new Ministers: By others, to the Fears of an Enquiry into past Measures, which Enquiry, supported by the new Statesmen, while armed with Power, might prove dangerous to those who had long basked in the Sunshine of the Court; and is ascribed by others to the Difficulty of raising public Supplies; a Difficulty, they say, created by those Ministers, whom the public Clamour had

had degraded, and created in Order to destroy the Love which the new Ministers were every Day acquiring. Thou wilt wonder how such a Difficulty could be raised by Men unpopular ; but it is said, that two great Money-Dealers in *Britain*, by the Credit which one has among *Jews*, and the other among foreign Christians, are become almost necessary to the raising of *British* Supplies : And these might be induced to make the Difficulty : I know thou wilt say, the Government then wants Amendment. But I will not dwell on the pretended Causes of this extraordinary Removal ; the Consequence is a more certain Subject. The new Servants were no sooner displaced, than the People with Profusion poured their Thanks and Blessings on them, for their great Favours during a short Space. The great Cities, and the great Towns,

Towns, poor and wealthy, conferred public Honours on them; Civic Compliments were sent to them in Boxes of Gold, and Monuments of their Virtue established in the Records of all Cities. The People recited in their public Papers, they placed before the Eyes of their Sovereign, the Causes of these Honours: They had before exerted their Right to censure, and they now shewed their Inclination to reward; they are every Day conferring on them new Marks of Approbation, which they received with a modest Diffidence of their own Deservings, and not without Desire that the Tribute should be elsewhere paid. If, *Abdallah*, thou knowest two Men good and great in their Country's Esteem, send me some History of them, and I will make it public, that the *Britons* may not rashly over-rate the Virtues of their PITT and their LEGGE.

LETTER XXX.

AZA *to* OSMAN.

[From DUBLIN.]

Generous OSMAN,

YESTERDAY the faithful *Selim*, after many Years of various Fortune, landed on this Island: This Morning I embraced him; his Ambition is moderated by Adversity, and his natural Impetuosity by the Wisdom of Experience: He conducted me to his House, where, after a temperate Meal, he entertained me with the following Story of his Life.

The

The HISTORY of SELIM.

THOU mayest remember, *Aza*, that against the Inclination, yet not without Consent of my Parents, I quitted *Armenia*, with no less Design than to learn the Manners and Policy of the *European* States, and particularly to form myself to Arms, which have been so long neglected in the *Turkish* Dominions, that we are said to have slumbered this Century regardless of Glory or Power. With this View I embarked on board of a *Genoese* trading Vessel, purposing first to study the civil and military Discipline of *Emanuel Victor*, the great Prince of *Sardinia*. While I was in daily Expectation of seeing *Genoa*, a Ship was discovered bearing down upon us, with such Force of Men and Guns as would have alarmed us,

us, if we had Cause of expecting an Enemy in a Time of Peace. However, Peace was no Security to us, for in less than two Hours our Vessel was boarded, and we found ourselves in the Hands of Men who are common Enemies to Mankind, and live by the Plunder of all whom they meet on the Highway of the Seas, keeping Faith only with each other. The Ship belonged to some *Spaniards* at *Oran*, but was navigated by *Corfsairs*, who divided the Plunder among themselves and the Proprietors of the Vessel. The Cruelty of the *Corfsairs* is not easily equalled: We soon saw ourselves loaded with Irons, and though I was treated more favourably than others on a religious Account, yet I was robbed of the Money which I had designed for the Expences of Travelling, excepting only a few Sequins that lay concealed

cealed in my Cloaths, which were left to me, when others were bound naked. As soon as we arrived at *Oran*, the Scene was changed, we were thrown into a nauseous Goal guarded by *Spaniards*; and the little Lenity that appeared, was now shewn to the Christians; their Cloaths were restored to them, while I was stripped of my outer Garment; their Allowance of Victuals was usually greater; and I was often compelled to labour, while my Fellow-Prisoners were indulged with Ease. Sometimes I was led to an Eminence of the Prison to be feasted, as my Jailors said, with a rich Prospect of Vales watered from Hills that were covered with Groves of Orange, or with the Opening of those fertile Plains of *Mutejab*, which are said to stretch beyond *Algiers*: At other Times I was permitted to overlook the Sea, by which alone I could

hope

hope for Liberty. But to a Man, who must afterwards descend to Labour in a Prison-House, these Indulgencies were Insults; for they were Remembrances of my past and present Fortune. In this State I continued seven Months, till Orders were given that all the Prisoners should appear in the outer Court of the Prison; accordingly we were led forth, and being ranged in Order, so as to be noted, a *Spaniard* and a young *Moor* entered the Prison-Gates, and surveyed us as Persons designed for Sale, or more cruel Treatment. The Consequence corresponded with the Appearance; for when we had been sufficiently observed, the two retired to a greater Distance, and after less than Half an Hour's Conversation, six were selected for one, and six for the other. It was my Lot to be noticed by the *Moor*; my Garb pre-
claimed

claimed my Country, and whether I was chosen from a Regard to my Religion, or, which is more probable, to the seeming Strength and Agility of my Limbs, I thought my Condition could not be worse than it had been, and Occasions might present themselves of freeing myself, which were not to be hoped for in a Dungeon. Our Chains were struck off, and lighter affixed to our Limbs; in this State I was conveyed with my five Companions to a spacious House two Miles distant from *Oran*, and near to a little Village called *Arzew*, where the Uncle of this young *Moor* had laid out a Plan of spacious Gardens, the Labour of which was reserved for me and my Companions. As soon as we arrived, our Fetters were removed, for our Escape was impossible, the House and intended Garden being enclosed in some Places by

by a Wall twenty Feet high, and in others by a broad Trench, and Keepers being constantly employed to watch us; so that our Change was only to a larger and more healthful Prison. Here I continued labouring daily for three Months, without any Hopes of Redemption, sometimes amusing myself with the Flowers and Fruit-Trees, and at others conversing in the *Arabic* Tongue, of which, from the Knowledge I had before my Captivity, and my Inter-course with some Captives in the Prison, I had now attained an easy Pronunciation, and perhaps was able to write as correctly as many of the Natives. My Country's Dress being permitted to me, the native Slaves were kinder to me than to the Christians; and becoming an Interpreter among them, I acquired a Sort of Pre-eminence, that gave Occasions of
doing

doing my Fellow-Captives little Offices, which Society, in Distress, will extort from the most savage. As the People of that Country are fond of Stories, I diverted the Natives with Accounts of *Turky* and other Countries, and in Return, (for they were not so closely confined as the Captives) after their Day's Labour, they would go abroad and bring me Dates, Raisins, and other dried Fruits, with which I regaled my Fellow-Prisoners. But the severe Labour, to which we were daily confined, began to waste my Strength; our Keepers remitted nothing of their Watchfulness over us, nor the young *Moor* of his Care over them. Not an Hour of the Day passed wherein his Eye was not upon our Labour; he delighted in seeing us faint beneath our Loads, and once, when I tottered beneath a heavy Burthen, he ordered fifty Lashes

to a Christian who ran to support me. His Avarice was not less than his Cruelty, for he would often stand by, when our little Meals were given to us, cursing our Slowness of Eating; and sometimes would order the Victuals to be taken from us, swearing by ALLA that we wasted the Day in eating, and that Slaves were the greatest Knaves: At other Times he would reserve all our Day's Allowance for the Evening's Meal, watching us from Day-break to Sun-set, and rejoicing that he had harrassed us that Day without Intermission. He would often pretend a Visit to *Oran*, and return suddenly to see whether his Absence had abated our Toil, never sparing Stripes to those whom he found credulous of his Words.

AFTER three Months Toil in the midst of an inclement Winter, the
Spring

Spring began to open, and brought with it a Sweetness and Beauty that would have relieved any but Slaves, who had once been free and happy, and now, by no Crime, were condemned to Misery. Sometimes I had Thoughts of telling the *Moor* who I was, and drawing forth his Pity by a Recital of my Fortunes : But he appeared merciless; and I had little Money, and no Prospect of informing my Friends of my Condition, and Money was the only Bait which could tempt this young Miser. Then again he appeared so avaricious, that, should he know I was the Son of a *Turkish Aga*, his Demands would be greater, than even my Friends could satisfy, at the least, more than I could wish them to give for my uncertain Life : Wherefore, I resolved to bear my Afflictions in Silence, and leave the Event to God. As soon as the Year

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began

began to blossom, News was brought me by the native Slaves, that the Uncle of the young *Moor* and his Family, were arrived at his Country Seat, and that in the Space of three Days, the young *Moor* would set out for *Oran* to inspect the Affairs of his Uncle in the City. The Joy which I felt for a few Moments, was little short of what Freedom would have given ; but the clouded Countenances of the Natives soon convinced me it was causeless ; they informed me, that the Uncle was more, if it was possible to be more avaricious, cruel, and perfidious than his Nephew ; that having no Sons, he had preferred this Nephew for the Inheritance of his large Possessions, and that he had one favourite Daughter whom he designed for his Wife. This Story dashed all my Expectations ; the Hopes conceived from a Change
of

of Masters vanished ; the Prospect of escaping from a Person less observant than the young *Moor*, flattered me no more, and I considered myself as one of those unfortunate Wretches who are destined to walk thro' Peril and Toil, without one Ray of Comfort to chear them in their Passage. Two Days were passed after the Departure of our young Tyrant, and the Uncle had not set his Foot in the Garden, being troubled with a Disorder common in that Country, to Men of his Age and sedentary Life ; yet he was carried to a Window where, as our Keeper said, he constantly observed us, and indeed the Keeper often raised his Voice, and exercised the Lash, to demonstrate his strict Attendance of us. Four Days after, the old Man's Disorder so increased, that being no longer able to visit his Window, he was confined to his Bed.

During this Time, the Severity of our Keepers was somewhat abated, and we enjoyed an Ease, for such did the Diminution of our daily Labour seem, that appeared like a Festival. Added to this, the Daughter of the *Moor*, who came at her Father's Request to oversee the Garden (though she came always veiled, and was distinguished only by the Sweetness of her Discourse, and the Elegance of her Mien) yet she would often bring Fruits and other pleasing Repast to the native Slaves, of whom she enquired concerning us, and frequently would recommend to them to treat us tenderly, and share with us whatever Provisions she brought, which were daily more and better than our ordinary Allowance. As the *Moors* rise early, as we do, no Morning passed whereon she did not visit the House of the native Slaves, and never went an unprovided Guest ;
fo

so that she became their Idol, and was known by a Name, which in their Language signifies *her Mother's Sweetness*. When she had visited the Natives, she was often seen to pass thro' a shady Walk into a Green-House near the Dwelling of the Captives, where some conjectured that she paid her Devotions, and others that she watched the Labourers. But, whatever might be the Cause, it was observed, that when the Natives carried not Part of their extraordinary Provisions to us unhappy Captives, the next Day she omitted her Kindness to them. Thus our Captivity was lightened, and I had Hopes of gaining an Opportunity to elope from Confinement, and purchase a Passage to some freer Country; for I had fifty Sultanins which had escaped the Plunder of the *Corfairs*, and the Rapacity of the young *Moor*. With this Ex-

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pectation

pectation I laboured more chearfully than ever, and we diverted our Evenings with Comparifon of our paft and our prefent Steward. On the 20th of *March*, juft as our Labour was begun, our young Benefaâtreſs ſurveyed the whole Garden, and, having paſſed the *Moors*, approached where the Captives were employed, drawing her Veil entirely down, and and wrapping herſelf in a Hyke of ſky-coloured Sattin, embroidered with Vine-Leaves of Silver; ſhe obſerved and ſpoke to them as ſhe paſſed, and coming near to me, who was laſt in the Lot of Ground, and then had a heavy Burthen on my Shoulders, ſhe turned her Face, ſtill covered, towards mine, and laying her Right Hand on her Breaf, which is the *Mcoriſh* Salutation, ſaid, in a gentle Tone, *Holy ALLA relieve thee, Stranger*. Many Days paſſed, and ſome
of

of my Fellow-Captives became so reconciled to Captivity, that, if the Uncle and the Nephew had been removed, they would have been easily persuaded to serve ZAIDA while they lived. But the Indulgence we received, only gave me more Time to reflect on my hard Fortune, who, from a vain Prospect of deserving Admiration in my own Country, was become the Object of one Person's Cruelty and another's Pity in a barbarous Nation. Gloomy Considerations clouded my Mind, and the Keepers having permitted me to take nightly Walks through the Garden, I fed my own Melancholy, often breaking into wild Exclamations of Rage, that I had not bravely lost my Life in Defence of my Liberty against the cruel *Corsairs*. While I was stretched on a Grass-Plot along the Side of the *Moor's* Palace, singing a mourn-

mournful History of my Fortune, I was surprized by loud Knocking at the Gate, and the Neighing of Horses; and instantly a soft disordered Voice from a Window above, said trembling and hastily, *To thy Apartment, Stranger; Morat! Morat!*

ALLA *guard thee*. I fled, blessing the Voice that warned me, and spent a tedious Night in broken Dreams, and waking Expectations of Cruelty from *Morat*, who never disappointed such Expectances. In the Morning, long before the Sun, he had surveyed the Garden, and finding our Labour had not equalled his Desire, with his first Salutation he struck me to the Ground, and before I recovered, three of my Companions were lying speechless. While he was proceeding in his Cruelty, a Slave came pale and breathless from the House, and faltering, could only pronounce, *Zaida, Zaida---No more*

more-----*Morat* persevered, and having given each Captive his Blow; returned, muttering Curses, to the the House. Bruised and dejected we groaned thro' the Day's Fatigue; but neither the Bruises nor the Toil preyed on my Mind, as a Fear and Desire to know what had befallen our young Benefactress. I sought an Opportunity, but in vain, of speaking to the native Slaves, who seemed of a sudden spiritless. Weariness brought with it no Rest; I laid all Night sleepless, and before Day-break heard my Keepers relating, that *Zaida*, having beheld the first Mark of her Cousin's Cruelty to the Captives, had fainted, and continued some Moments lifeless; that a Cry that she was dead, had reached *Zebebin's*, her Father's Ear, and so afflicted him, that even her Recovery added little to his, the sudden Joy rather oppressing him the

more; and lastly, that *Morat* was gone to *Oran*, being called thither by sudden Business. I rose overjoyed, and informed my Fellow-Prisoners that the Storm was over. The next Day *Zaida* walked twice through the Garden, carefully observing us thro' her Veil, and as she passed by me, twice repeated the *Aslemasb*, pressing her Hand more closely to her Breast, and saying *ALLA guard thee*. *Zelebin's* Disorder increased, and the Fright had occasioned a Fever, which was likely to prove fatal; but what Consolation from the Death of *Zelebin*, to those who must expect the Dominion of *Morat*? The Sickness of the old Man gave some Intermiſſion to the Cruelty which had been exercised on us; but his Death might fix our Captivity and Misery for ever. On the 28th of *March*, it was my Lot to be employed under the Green-House, to which

Zaida

Zaida usually paid her Morning Visit ; nor did she fail that Day, for I had scarce taken the Spade in my Hand, when, by the Rustling of the Leaves in a shady Walk which led to the House, I guessed the Approach of our young Benefactress, and soon after raising my Eyes, saw her veiled at the Window. Nothing was uncovered but her Arm, from which, if the rest might be judged, the nicest would not be offended with the Beauty of the young *Moor*. She played with a Tulip, retiring sometimes, but quickly returning : When the Course of my Spade had brought me under the Window, to which I would have looked oftner, had not Respect and Fear of my Keepers prevented, she dropped the Tulip at my Feet ; I took it up and ran around the Building to present it to her, but before I could reach the Entrance she was gone ; I returned,

ed, admiring the Largeness and Colour of the Flower, and was struck by Characters like Letters in the inside; examining more attentively, I found the Tulip lined with two Folds of fine Paper, which I took out, and hardly had conveyed to my Pocket, when one of the Keepers approached, and took from me the Flower. With what Impatience did I labour through the Day? sometimes I feared, this was a warning concerning *Morat*; at other Times the Prospect of regaining my Liberty flattered me, for our Prophet was the same; I had Reason also to hope, from the Innocence and Kindness of *Zaida*, who was compassionate to the Sons of *Christ* no less than those of *Mahomet*. Evening came, and being alone in my Cell I read the following Letter.

“ HOLY

“ HOLY ALLA protect thee, Stran-
“ ger; I have enquired much con-
“ cerning thee, and feel a sharp Pain
“ when I see thee treated cruelly. If
“ thou seekest thy Freedom, I will
“ contrive to give it, for I am loved by
“ my Father’s Servants, who say that
“ I am like my deceased Mother, and
“ therefore they will not betray me.
“ I have provided for thee a *Moorish*
“ Turban, and a rich Hyke, in which
“ thou mayest pass concealed. There
“ is another Present which I would
“ give thee, but thou shalt see it first,
“ for it may be burthenfome to thee.
“ If thou wilt be early with thy Spade
“ at the Green-House, I will shew
“ thee what I would give thee: Be
“ chearful, Stranger, for if ALLA
“ will permit, I will do thee much
“ good.”

ALL

ALL the Impatience of the Day, equalled not the Restlessness of my Night. I was up before the Birds, and at Day-break the Spade was in the Earth ; *Zaida* came with the Sun, and observing none near but me, she threw back her Veil, and looking on me with a sweet Confusion, dropped another Tulip and retired. It was the first Time I had seen her Face, and some Moments passed before I could take my Eyes from the Window. I conveyed the Flower to my Pocket-Book, and worked through the Day in a Hurry of Joy that was painful to support: The Burthen of the Tulip was this.

“ STRANGER, thou hast now seen
“ what I would give thee ; but then
“ I would have thee ask it. I will
“ consent to be thy Wife, but I would
“ have

“ have thee entirely; for if thou
 “ shouldst go to *Turky*, and there
 “ leave me, for some Women of thy
 “ own Country, it would grieve my
 “ Heart. The Physician says that
 “ my Father cannot live three Days,
 “ and I fear that I shall soon after
 “ be married to *Morat*, whom I can-
 “ not love, for I saw him cruel to
 “ thee. Yet my Father loves me,
 “ and hath given to my Care 16,000
 “ Florins, which I will give thee, if,
 “ as soon as he dies, thou will take
 “ me with thee to thy own Country :
 “ There is a *French* Ship now near
 “ *Arzew*, and the *French* will carry
 “ us any where for Money. I will
 “ dress thee in a *Moorish* Habit, and
 “ thou shalt call thyself *Aldoalde*, the
 “ Son of a rich *Moor* at *Mustygannim*,
 “ and I will follow in a coarse Hyke,
 “ like thy Servant. A faithful Slave
 “ will attend me, and convey what
 “ is

“ is necessary to the Ship, before we
“ leave this Place. But say not, thou
“ wilt take me, if thou hatest me.
“ Speak to me thy Mind, for I will
“ do thee good in whatever Way
“ thou desirest. Bring me thy An-
“ swer this Evening, and I will re-
“ ceive it from a Window above the
“ Grass-Plot on which thou wast
“ singing a few Nights ago. Be not
“ afraid of *Morat*, for Business will
“ detain him at *Oran*. I could write
“ much more, but I am afraid of
“ tiring thee. Holy ALLA watch
“ over thee, Gentleman.”

I WAS too happy; my Liberty,
and what was more, the Innocence
and Beauty of the young *Moor*. Had
I dared, in my wretched State, to
turn my Eyes that Way, I could be-
fore have loved her, for every Slave
adored her. Now she had given me
Leave

Leave to love her, and waited impatiently for my Choice; with my Pencil I wrote the following Answer on the Back of her Letter.

“ GREAT ALLA reward thee, gentle *Moer*; I will not only ask what thou shewedst to me this Morning; but I call our Prophet to Witness that I will have no other Wife but thee, and if I am permitted to marry thee, I will not forsake thee for the greatest Lady of our East. If Fate will not permit us to escape together, I will stay and serve thee as a Slave in this Garden, and will not complain, if so, I may not see thee wedded to *Morat*. Whatever thou desirest I will do; but there is one Captive who hath been kind to me, and I would free him too.”

THIS

THIS she received from the Window, and retiring a few Minutes, returned, and said in her native Tongue; good Gentleman, be thou and thy Captive-Friend at the Garden-Door To-morrow at Nine of the Night.

THE wished for Evening came, and *Zaida* with her own Hands opened the Door; attended by her faithful Servant, she led us into a Room at the End of the House, and there informed me that her Father could not live another Night, that she had resolved not to wait till *Morat* should hear of his Death, but take Advantage of the present Time; that Horses and Dresses were ready, and she had sent already by her Servant to a Hut on the Water-side, all the Money with which her Father had entrusted her;

her ; and that a *French* Privateer was preparing to sail in less than two Hours. I urged her to immediate Departure, and accordingly she gave me a Turban rich with Jewels, and a white Sattin Hyke inwrought with Flowers of bleeding *Amaranthus*, giving my Fellow-Captive the coarse Dress of a Slave, and covering herself in the like Garment, that all might pass as my Servants. Thus prepared we walked silently from the House before Ten, and at a small Distance mounting our Horses, arrived in a short Time at the Hut ; to prevent a Pursuit, I had persuaded *Zaida* to leave a Paper on her Table, importing that she was gone to *Oran*, to inform *Morat* of her Father's Condition. The Captive *Sweed*, whom I had released, immediately went on board the Privateer to learn her Destination, and was informed that she had

had Orders to Cruize near *Malta*, in Order to take a bold *Englishman* called *Fortunatus Wright*; and if the Winds would permit, we should be landed in that Island. We determined to leave *Afric*, whatever the Event might be, and *Zaida* was hardly seated in the Boat, when an unknown Person on the Shore was heard saying, that *Zelebin* was dead, *Zaida* was missed, and all was in Confusion. At the Sound of her Father's Death, the Tears stole down her Cheeks, and I suffered this first Flood of Grief to take its Course. In a few Minutes we sailed, and the next Morning were many Miles distant from *Afric*. I then advised *Zaida* to dress herself as became her Dignity, and call herself my Wife or my Sister; but she declined it, saying that she would be more concealed in her coarse Dress, and, if I was content, she would re-serve

serve her Ornaments for some larger Scene, than the Cabin of a War-Ship. Time had never passed so pleasingly away, for, though *Zaida* yet refused me the last Pleasure, her tender Watchfulness of me, whom she had at once made free and fortunate, her Innocence, enlivened by a Chearfulness that banished all gloomy Thoughts, and her Beauty which she sometimes revealed to me alone, would have charmed a Soul less inclined, by Nature, to Chearfulness than mine. Ten Days were passed, before we obtained a Sight of *Malta*, and we had scarce dreamed of landing there, when a Signal was made for standing out to Sea in pursuit of a Ship, which upon a nearer View, was found to be the very Privateer which the *French* Captain had Orders to take. Instantly I ran down, took *Zaida* in my Arms, prepared her for
the

the Business that was approaching, and supported her Courage with all the animating Words I was Master of. Once she sunk upon my Breast, and I had barely recovered her to new Life, when the Signal was made for Engagement. Then she struggled with her Fears, and calling often on ALLA, seemed to acquire a Patience and Resolution worthy of more Years than she had numbered: The Fire became hot and the Conflict bloody; the falling of the Yards, the cracking of the Cables, the Roaring of the Cannon, and the Groans of the Wounded, were terrible to a delicate Woman's Ears. I continued comforting *Zaida* till the Event became doubtful, when pretending to her that we were victorious, I sprung upon the Deck, and observing that the *English* endeavoured to board us a-head, I slew the first who attempted our Deck, and beckoning

beckoning to the *French* to follow me, leapt on board the Enemy's Ship, unseconded by any, excepting my *Swedish* Fellow-Captive, who, seeing me over-powered, leapt back and regained his Ship. Thus I was made a Prisoner, and my fair *Moor* left a Prey to all the Wretchedness of Despair; banished from her Friends, torn from her Lover and Protector, concealed in the Habit of a Slave, none to speak comfortably to her but her faithful Woman, and the unknown *Swede*. After several vain Attempts to board each other, the two Ships parted; the *French* steered towards *France*, and I was carried into *Malta*. Good Heaven! how soon was changed the gladsome Prospect of Happiness, to the darkest View of Misery? The Youth, the Beauty, and what is more alluring, the Inno-

L

cence

cence of *Zaida*, exposed to all the Insults of rude Lust and Violence! The good Captain, whose Prisoner I was, observing my Despondence, ordered me to be set free, though I had killed one of his Men; and when I informed him, by Means of a *Maltese* Interpreter, of my unhappy Story, and my Resolution to go in quest of *Zaida*, he gave me one hundred Guineas, and advised me to sail for *England*; where, though I am unhappily exiled from it, he said, you will be generously treated, and will hear the Fate of the *French* Privateer; he then informed me of her Name, and the Port from which she was sent; when you find that she is landed, you will be at Liberty, he said, to visit *France*, and if the *French* Captain be generous as he seems brave, he will restore his
Passenger

Passenger with all her Possessions. He recommended me to an *English* Captain then at *Malta*, and having kindly wished me good Fortune, we parted.

Two long Months I was tossed at Sea: On the 10th of *August*, a Morning as serene as ever rose upon Mankind,, we entered a Channel whose Banks would have feasted a Mind not given to Despondency: The Master of the Ship delighted in shewing his Country, and named every Hamlet and Villa which we passed, annexing some History of the Possessors, and endeavouring, by Signs, to explain what I could not understand by his Words. In a few Hours we arrived near the Place of Mooring, where the first Object that struck my Eyes, was the *French*

Vessel in which I left my lovely *Zaida*: Hope and Fear almost deprived me of Reason; with Difficulty I told the Captain all my Story, and he, with the Readiness of Friendship, sent his Boat to enquire whether any Women were taken Prisoners on board of the *French* Capture: But we received no Information, for the Sailors who then manned the Ship were Strangers to her Caption. We landed at a fair Town, on the Banks of a small River called *Avon*; and the Captain, who had not drowned his Humanity in the rough Element on which he traded, conveyed me to the Prison, where, after searching various Apartments, at last I found my fair afflicted *Zaida* sleeping on the Ground, with her Head on the Lap of her Woman, and the *Swede* sitting near to guard her; their Sur-
prize

prize awakened her, and looking fixedly on me, the Tears ran down her Cheeks, her Voice failed her, and a Convulsion of Joy and Fear took entire Possession of her: I had almost lost as soon as I had recovered her: Hours were counted ere she would believe her Senses, and even Days passed over us, in which she sat with a silent Admiration, and doubts whether all was real: Her Story from the Time we first were separated, and from our second Meeting to this Day; her Release, and the generous Restoration of her Possessions, she will relate; for now thou shalt behold her, and believe me, *Aza*, her Virtues will delight thee.

I saw her, *Osman*, and she hath an innocent Beauty and Sweetness in

her Form, which an Angel might
love.



LET-

LETTER XXXI.

AZA to ABDALLAH.

[From ****.]

Good ABDALLAH,

I AM about to leave this Island, a fair and fruitful Spot by Nature, but in many Parts uncultivated: I am indebted, as all Strangers are, to its Inhabitants for much Hospitality and many friendly Actions: Whether it be destined, at some future Day, to enjoy equal Liberty, and shine in Arts like *England*, is more than I can foresee; if that should be the Case, probably it may result more from the Necessity of *Britain*, or Accidents yet unseen, than from a regular Course of
of

of good Policy. Arts and Arms seem travelling to that great *Western* World, which exceeds all others in Fertility, Beauty, Variety of Productions, and Extent of its Rivers and Forests, if the Stories of Voyagers and Travellers are to be credited: Whether this Island which lies in the Way to that new World, will be passed by, Time only will shew. I have told thee what I have observed, from which, and thy Knowledge of the *British* Constitution, thou mayest form some Idea of the Government here, and collect this, at least, that the Liberty and Happiness of ~~this~~ Island depend on the Chasteness of the People in the Elections of their Commons, and the Virtue of the Commons when they are elected. After, all, one Man is as fallible as another, and to affirm positively is too presuming: We see Good as well as Evil drawn so often from
Folly,

Folly, and what appear Accidents to us : God hath so many Ways of serving us, that to say positively a People's Happiness depends on this, or that, is assuming to know more than Man ; and it would shew, not less Wisdom, and more Humility, every Day to follow what Reason points out, without asserting absolutely, that every Thing which seems eligible to us should be so to others ; since our Reason itself is variable, and, like our Bodies, hath its Youth, Vigour, and Decay : It is one Thing when improved by Books, another by Men, and another when improved by both.

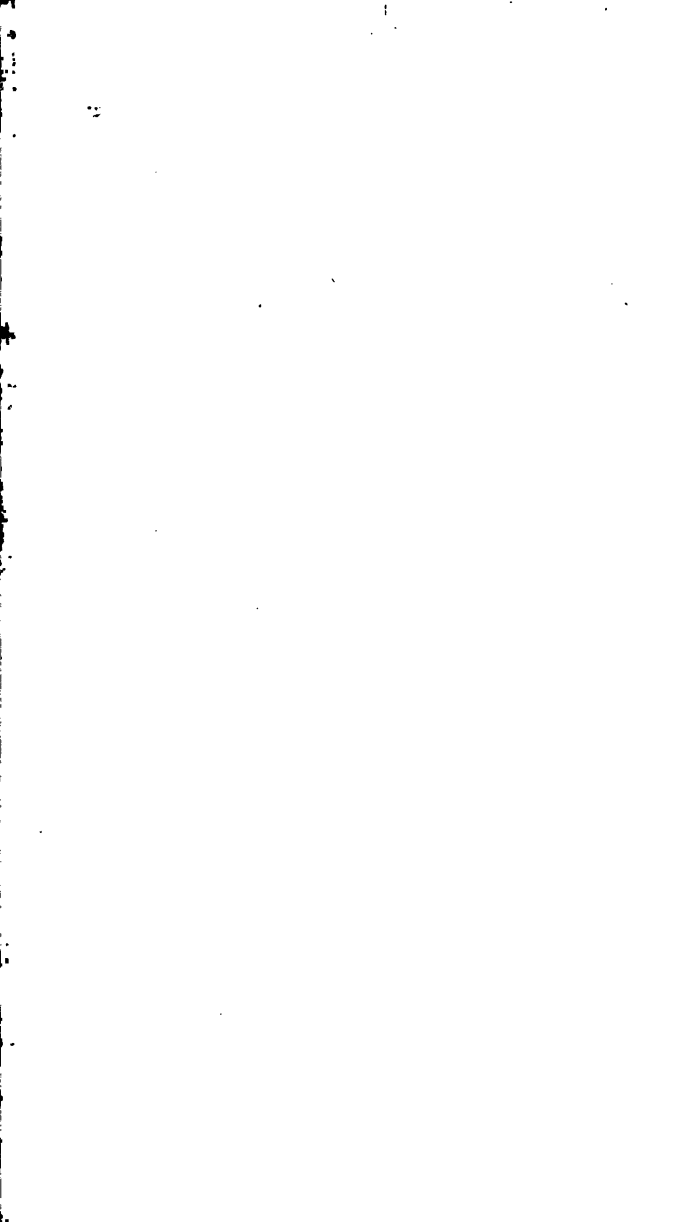
OMAR will continue here many Moons, and he will inform thee of what happeneth during his Stay : To-morrow I shall go on board an
Italian

Italian Ship, and, quitting this Island with sincere Prayers for the Happiness of the Islanders, endeavour to see thee soon at *Trebisond*.

F I N I S.



Hg. ~
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